

**THE SRUTI SARA
SAMUDDHARANA**
OF
SRI TOTAKA BHAGAVATPADA



VOLUME 2

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Class Notes

Verse 78 to 179



4 Slokas : Verse 78 to 81

नहि नामसहस्रमपि क्रियया
रहतं किमपि प्रतिपादयति ।
प्रतिपादकमेषु लिङ्गादि भवे -
द्विहितादिमत्तेर्जनकं हि यतः ॥७८ ॥

Without the verb even a thousand nouns will not convey anything. Among these (words forming a sentence) the verb in imperative mood etc. can convey something because it produces the knowledge of what is prescribed etc. [Verse 78]

- Subject, predicate object Verb expectancy fulfillment.
- **Verse 77 :**
Tvam Asi Pada Dravyam.

Logic :

- Verb Asi can Join only Tvam.
- Verb Connected only to I
$$\begin{array}{ccc} \downarrow & & \downarrow \\ \text{Am} & & \text{Subject} \end{array}$$
- Asi - Connected only to Tvam.

First Job :

- Join knot of Tvam and Asi.

Rule :

- Noun always connected with Verb appropriately.
- Verb most important part of sentence, fulfills expectancy of listener.

Verb : Writes

- Who writes, What he writes, with what, when, where.
- All nouns fall into place if you catch queen bee.
- This is Akanksha method – Going by expectation.

First Principle :

- Most important word in sentence is verb.
- Completes curiosity of listener.

| Words | Verb | Sentence |
|------------------------------------|------------------|--------------------------|
| - Heaped Bricks - Akaraka Padam | - Cementing Word | - Wall - Karaka Padam |

Example :

- Rama writes letter to his father with a pen in the morning from his home.

| | |
|--------|-------------|
| Rama | Subject |
| Father | Beneficiary |
| Pen | Instrument |
| Home | Locus |

- If you cover verbs in a book, it will be meaningless.



Commandment

Negation

Revelation

- Satyam Vada

- Himsan Na Kuryat

- Satyam Anatam Jnanam
Brahman.
- Asi - Being

- That Paramatma – Tat Pada Completes curiosity.
- Commentary 77 verse in 78, 79, 80.

Lesson no 1 :

- Verb is important in a sentence, completes curiosity of listener.

Verse 79 :

भगवानपि मध्यममेव यतो
 विनियच्छति युष्मदि नित्यमतः ।
 प्रथमं त्वमसीति पदे समित -
 श्चरमं त्वसिना समियात्तदिति ॥७६॥

The illustrious (Panini) also laid down the second person in case of the pronoun 'Thou'. Hence, at first, the words 'Thou' and 'art' are joined together and at the end the word 'That' is placed with (the word) 'art'. [Verse 79]

- Apply lesson no. 1 in Mahavakya.

| Tat | Tvam | Asi |
|-----------|------------|-----------------|
| Paramatma | You - Jiva | Are - Important |

Lesson No. 2 :

- Among nouns Subject important.
- Apply in Mahavakya.
- Asi can be only for Tvam.
- Panini's Rishi Grammar Rule.
- Asi : Madhyama Purusha Kriya Padam.

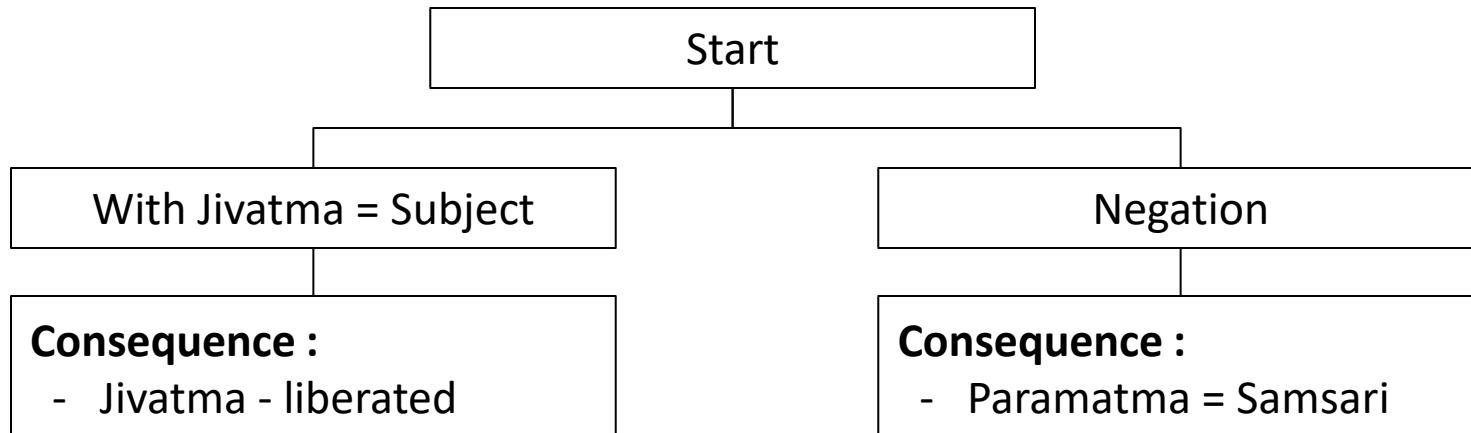
| Purusha | Eka | Dvi | Bahu |
|----------|--------|----------|----------|
| Prathama | Bavati | Bavataha | Bavanti |
| Madhyama | Bavasi | Bavataha | Bavati |
| Uttama | Bavami | Bavamaha | Bavavaha |

- Asi means Tvam should come, No exception.
- Tvam and Asi made for each other, Join together.

| You | Are |
|---------|---------------------------|
| Subject | Incomplete predicate verb |

- Predicator Tad required to complete Sentence.

Aim :



Student Asks Guru :

- What am I in your Vision?

Guru :

- Purushaha Tvam Iti.

Student :

- Comes to Guru with pain of Samsara.

Guru :

- You are.

Student :

- Raises Eyebrows.

| Tat | Tvam | Asi |
|---|---|--|
| <ul style="list-style-type: none">- Tat Sat Brahman, Jagat Karanam.- Subtlest entity in creation.- 5 Points of existence.- Pure Existence you are. | <ul style="list-style-type: none">- Known subject to listener.- Udeshyam- Nirakanksha Kurya Padam.- Elevated | <ul style="list-style-type: none">- Verb can only have one subject.- Incomplete- Sakanksha Kriya Padam Apoorvam. |

Chandogyo Upanishad :

स य एषोऽशिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्विति तथा सोम्येति होवाच

*Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa
atma tattvamsi svetaketo iti bhuya eva ma bhagavan
vijnapayatviti tatha somyeti hovaca.*

'That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.' [Svetaketu then said,] 'Sir, please explain this to me again.' 'Yes, Somya, I will explain again,' replied his father. [6 – 8 – 7]

- Chapter 6 - 15 Sections, section 8 to 15 – 9 times “Tat Tvam Asi” repeated.

5 Points of Pure Existence (Sat) /
Consciousness (Chit) / Limitless (Ananda)

- Not part of
any object
in creation

- Independent
Principle
lending
existence to
Mithya world

- Not limited
by boundary
of any
object

- Exists after
disintegration
of world

- Surviving pure
existence not
available for
Manifestation
because there
is no medium
available for
manifestation

- Remember “Sad” in first 7 sections is Sristhi, Stithi, Laya Karanam.
- Abinha, Nimitta, Upadana Karanam, Subtlest essence of Universe.
- That Brahman you are.

- Jivatma elevated to Paramatma – level.
- If ‘Paramatma’ has to be degraded upanishad should have said that ‘Paramatma’ is ‘Jivatma’, Samsari – You are.
- Subject – object – Verb analysis dismisses Viparita Vada.

Verse 80 :

पुरुषोऽभिहितस्त्वमसीति यदा
 किमसानि वदेति तदाऽभिमुखः ।
 श्रवणाय भवेदणिमादिगुणं
 सदिति प्रकृतं तदसीति वदेत् ॥५० ॥

When the disciple is told "Thou art", he becomes inclined to learn (in this regard and asks his preceptor) "What am I? Please tell." The preceptor then instructs (him), "Thou art That (Brahman) which is of the nature of subtle essence etc. and which has been introduced as Existence". [Verse 80]

Verse 81 :

त्वमिति ध्वनिनाऽभिहितस्य यत -
 स्तदिति श्रुतिवाच्यसदात्मकताम् ।
 अवदद्वचनं तत एव सतो
 नहि जीवसतत्त्वकतां वदति ॥५१ ॥

Since the text (Thou art That) declares the individual Self, implied by the term Thou, to be of the nature of Existence, signified by the word That, it does not speak of the characteristic of being the individual Self for the Existence. [Verse 81]

Totaka Concludes :

- Jiva introduced as known subject through Tvam.
- Subject – Predicate you are reversing.
- I have Grammatical support, Your Viparita vada not acceptable.
- Refer Wren + Martin Chapter 2, 20, 21.
- For Jivatma – higher status attributed.
- For Paramatma – Lower status not attributed.

- Viparita Vada does not stand reasoning.
- 4 Vadas Vidhi, Guna, Stuti, Viparita refuted.
- Vastu Vada established.

Verse 82 :

विषयाभिमुखानि शरीरभृतः
स्वरसेन सदा करणानि यतः ।
स्वकमेष न रूपमवैति ततः
प्रतिबोध्यत एव ततो वचनैः ॥८२ ॥

As the senses of the individual soul are naturally inclined towards wordly pleasures, it does not realize its essential nature and hence it is awakened by the texts (such as "Thou art That"). [Verse 82]

| Verse 48 – 54 | Verse 55 – 81 |
|-------------------------|-----------------|
| 4 Vadas of Purva Pakshi | 4 Vadas Refuted |

यदि तत्त्वमिति ध्वनिनाऽभिहितः
परमात्मसतत्त्वक एव सदा ।
किमिति स्वकमेव न रूपमवे -
त्प्रतिबोध्यत एव यतो वचनैः ॥५३ ॥

If (the individual Self) mentioned by the word "Thou" (in the statement "Thou art That") is of the nature of Brahman essentially, why indeed does it not realize its own nature? (But) it is advised by the Scriptural texts and hence (it is not Brahman in its true nature). [Verse 53]

Purva Pakshi : Question

- You say I am Brahman but my experience is of Samsara.
- Fact not available for knowledge, if my intrinsic nature.
- Why I require Vedanta to come and teach me, if it is my essential nature?

| Verse 82 – 85 | Verse 86 – 104 |
|--------------------|---|
| Answer to question | Vidhi Vada 2 nd round refutation |

Sources for knowledge of objects :

- First – Pratyaksha – 5 sense organs.
- Use – Laukika Shabda Pramanam.

Second : Inference

- I have parents, You should have.
- Ant bite once enough, Upamanam, Arthapatti, Anupalabdhi.

Totaka :

- All above Pramanams, Instruments only suitable for Anatma.
- Eyes can't see own face – Don't ask why they can't see Atma, Know Atma.
- Pramanams turned outwards by their very nature (Sva Rasena).

Katho Upanishad :

पराञ्चि खानि व्यतृणत् स्वयम्भू- स्तस्मात्पराङ्गपश्यति नान्तरात्मन् ।
कश्चिद्दीरः प्रत्यगात्मानमैक्ष- दावृत्तचक्षुरमृतत्वमिच्छन् ॥ ? ॥

Paranci khani vyatrnat svayambhuu tasmat paran pasyati na antaratman ;
Kascid dhirah pratyag atmanam aksat avrta caksur amrtatvam icchan ॥ 1 ॥

The self-existent (Brahma) created the senses with outgoing tendencies ; therefore, man beholds the external universe and not the internal Self (Atman). But only some wise man desirous of Immortality, with eyes averted (turned within and with his senses turned away) from sensual objects, sees the Atman within. [II – 1 – 1]

- Therefore we are all materialist, in front of 3 screens – Mobile, Computer, TV.

Baja Govindam :

कस्त्वं कोऽहं कुत आयातः का मे जननी को मे तातः ।
इति परिभावय सर्वमसारम् विश्वं त्यक्त्वा स्वप्न विचारम् ॥ २३ ॥

kastvam koaham kuta aayaatah kaa me jananii ko me taatah ।
iti paribhaavaya sarvamasaaramh vishvam tyaktvaa svapna vichaaramh ॥ 13 ॥

Who are you ? Who am I ? From where do I come ? Who is my mother, who is my father ? Ponder thus, look at everything as essence-less and give up the world as an idle dream. [Verse 23]

- Materialist fulfillment does not give total fulfillment, Subject not known.
- Self Ignorance matters.
- Extrovertedness takes one from Samsara to more samsara and we are trapped with piercing needle of desire turning us up and down.

Katho Upanishad :

पराचः कामाननुयन्ति बाला- स्ते मृत्योर्यन्ति विततस्य पाशम् ।
अथ धीरा अमृतत्वं विदित्वा ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ॥ २ ॥

Paracah kaman anuyanti balah te mrtyor yanti vitatasya pasam,
Atho dhira amrtatvam viditva dhruvam adhruve-sviha na prarthayante ॥ 2 ॥

The ignorant (child-like) pursue the external pleasures (and so) they fall into the snares of the widespread death. But the wise do not desire (anything) in this world, having known what is eternally immortal in the midst of all non-eternals.
[II – I – 2]

- An extrovert caught in web of Jara, Mrityu, Jara, Vyadhi.
- Upanishad is only Pramanam for revealing Subject – Atma.
- Self knowledge makes powerful qualitative change in life.
- Brahma Ananda alone we experience in all Vishayas and in sleep.
- We lack knowledge that it is my own Ananda reflected in conducive mind.

- I lack Pramanam, Mirror.
- Pramanam not used by him.

Example : Swami Chinmaya

- Couple looks at their own face in mirror and start suspecting each other, because they have never seen mirror before.
- Take it outside and realise their mistake.
- Mahavakya Darpanam can make temporarily extroverted mind Introvert, turn attention to my own light of Consciousness from where world, body, mind, gets projected daily for me the Individual Jiva.
- It teaches my Ananda Svarupam.
- Teaching necessitated because of extrovertedness of Pramanam - sense organs and mind .

Verse 83 :

वचनं च पराज्ञिपुरःसरकं
बहु वैदिकमत्र तथा स्मरणम् ।
विषयेषु च नावमिवाम्भसि य -
स्मनसेन्द्रियरश्मिविनिग्रहवत् ॥८३ ॥

Here (with regard to the senses) that are tending towards their respective objects, many sruti texts such as "Outgoing (senses)... etc. and also the smrti texts like "... a boat on the waters" and "... restraining with mind all the organs as with reins" are the proofs. [Verse 83]

| Purusheya Pramanam | Shashtra Pramanam |
|---|--|
| <ul style="list-style-type: none"> - Anatma - Apara Vidya | <ul style="list-style-type: none"> - Atma - Para Vidya |

a) Katho Upanishad :

पराञ्च खानि व्यतृणत् स्वयम्भू- स्तस्मात्पराङ्गपश्यति नान्तरात्मन् ।
कश्चिद्दीरः प्रत्यगात्मानमैक्ष- दावृत्तचक्षुरमृतत्वमिच्छन् ॥ ? ॥

Paranci khani vyatrat svayambhu tasmat paran pasyati na antaratman ;
Kascid dhirah pratyag atmanam aiksat avrta caksur amrtatvam icchan ॥ 1 ॥

The self-existent (Brahma) created the senses with outgoing tendencies ; therefore, man beholds the external universe and not the internal Self (Atman). But only some wise man desirous of Immortality, with eyes averted (turned within and with his senses turned away) from sensual objects, sees the Atman within. [II – 1 – 1]

b) Katho Upanishad :

पराचः कामाननुयन्ति बाला- स्ते मृत्योर्यन्ति विततस्य पाशम् ।
अथ धीरा अमृतत्वं विदित्वा ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ॥ २ ॥

Paracah kaman anuyanti balah te mrtyor yanti vitatasya pasam,
Atho dhira amrtatvam viditva dhruvam adhruve-sviha na prarthayante ॥ 2 ॥

The ignorant (child-like) pursue the external pleasures (and so) they fall into the snares of the widespread death. But the wise do not desire (anything) in this world, having known what is eternally immortal in the midst of all non-eternals.
[II – 1 – 2]

c) Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्मो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad viditad atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That.
[Chapter 1 – Verse 3]

d) Taittriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न विभेति कदाचनेति ।
तस्यैष एव शारीर आत्मा । यः पूर्वस्य ॥ १ ॥

**yato vaco nivartante, aprapya manasa saha,
anandam brahmano vidvan, na bibheti kadacaneti,
tasyaisa eva sarira atma yah purvasya ॥ 1 ॥**

Whence all the speech turns back with the mind without reaching It (the eternal Truth, the Brahman), He who knows the bliss of eternal Truth, the Brahman, fears not at any time. This mind is the embodied soul of the pranamaya. Of this (pranamaya) the manomaya is the Self. [II – IV – 1]

e) Gita :

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ २.६७ ॥

For, the mind which follows in the wake of the wandering senses, carries away his discrimination, as the wind carries away a boat on the waters. [Chapter 2 – Verse 67]

| Boat | Sense Objects | Sense Organ |
|------|---------------|-------------|
| Mind | Waters | Wind |

- Powerful wind of mind + Sense organs takes boat away to Samsara not to Atma.

f) Gita :

सङ्कल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषतः।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ ६.२४ ॥

Abandoning, without reserve, all desires born of sankalpa, and completely restraining the whole group of senses by the mind from all sides.... [Chapter 6 – Verse 24]

- Turn sense Organs away with help of mind.
- Why sense organs + mind withheld at time of meditation?
- Because they do not function in the field of Atma.

Verse 84 :

इयता हि न देहभूतोऽस्ति भिदा
परमात्मदृशेरिति वाच्यमिदम् ।
स्थितिकाल इहापि च सृष्टिमुखे
सदनन्यतया श्रुत एव यतः ॥५४॥

By this much, it should not be urged that there is difference between the individual Self and the Supreme Self. Because (the individual Self) is heard of (in the Upanishads) as non-different from the Existence (i.e. the Supreme Self) now at the time of continuance and also at the beginning of creation. [Verse 84]

- Totakacharya concludes answer to Purva Pakshi.
- Regular human instruments do not reveal Jivatma / Paramatma Aikyam or Paramatma Svarupam.
- You can't reject facts because divine instruments – Mahavakya Pramanam is available,
- Operate and gain knowledge and get benefited.
- Use Shastra and discover Advaitam, obtain fact in creation.
- Don't assert Bheda.
- Advaitam clearly discernable Understandable like stars seen through telescope.
- When will Advaitam Jivatma - Paramatma Aikyam happen?
- That was, is, ever will be eternal fact.
- In Srishti, Sthithi, Laya Kale.
- In dream also I am waker only profusely crying, identical with dream body.
- I am Turiyam Sat – Chit – Ananda in my original nature without a trace of the Universe.

Identification with

Gross Body

Subtle Body

Causal Body

Vishwa

Teijasa

Pragya

- Turiyam free of three bodies and its problems, is the Truth / Reality, this is revealed by Sruti as instrument of knowledge.
- Dreamer does not touch waker- Advaitam.
- Waker does not touch Turiyam Brahman – Advaitam.

Gita :

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः॥ २.२४ ॥

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 – Verse 24]

- Dreamer does not understand, Dream is a dream.
- Vehemently argues against waking Guru.

Katho :

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।
क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥ १४ ॥

Uttishata jagrata, Prapya varan nibodhata,

Ksurasya dhara nisita duratyaya durgam pathas-tat kavayo vadanti ॥ 14 ॥

Arise, awake ; having reached the great (teachers) learn (realize that Atman). Like the sharp edge of a razor is that path, difficult to cross and hard to tread – thus say the wise. [I – III – 14]

- Purva Pakshi question answered upto Verse 81 – 84.

Verse 85 :

द्वयमप्यविरोधं शरीरभृतो
वचनीयमिदं रघुनन्दनवत् ।
उपदेशामपेक्ष्य सदात्ममतिः
परमात्मसतत्वकर्ता च सदा ॥५५ ॥

There is no contradiction in stating that there (arises) the awareness for the individual Self of its own nature as the Existence (i.e. the Supreme Self) following the (Scriptural) instruction and also that the individual Self is of the nature of the Supreme Self in all the three divisions of time, as in the case of Sri Rama. [Verse 85]

Purva Pakshi has doubt :

Is Veda prescribing 2 Mokshas

Siddha Moksha

- Already accomplished.
- I am Brahma Nitya Mukta.
- Svarupa Moksha.

Sadhyā Moksha

- To attain in future by Sravanam, Mananam, Nididhyasanam, Pancha Maha Yagya.
- Karma Yoga – Chitta Shuddhi
Upasana Yoga – Chitta Ekagratha
Sravanam – Jnana Prapti
Mananam – Samshaya Nivritti
Nididhyasanam – Viparita Bavana Nivritti

Purva Pakshi :

- What is Siddham can't be Sadhyam.
- Siddam and Sadhyam mutually exclusive, Can't coexist in Jiva.

Totaka :

- Rare occasion, both possible.

Example :

- Person searching key hidden in kerchief searching all over, scolding his wife.

Key :

- Seemingly lost Because of ignorance, Goal to be accomplished, as though Sadhyam.
- Vedanta is the kerchief removing ignorance.
- Moksha Siddham only, not Sadhyam.
- Presenting Moksha as Sadhyam, is deliberate mistake committed by Shastra. Use thorn to remove another thorn is called Adhyaropa.

Example :

- To clean dirt in body use Soap and Water later, to wash off Soap.
- Don't ask why soap, if it is finally washed off.
- I am Baddha – Bound. Present Mokshasya Sadhyam so that student listens.
- Later guru explains Baddah is Kalpitam, Visualisation, imagination.
- Through Jnanam remove notion I am bound.
- Until I eliminate Bandha, Sruti keeps the mistake going.
- Through Vedanta I drop Bandha Adhyasa.

| Bandah | Sadhanam | Mahavakya Sruti |
|---------------|-----------------|------------------------|
| Dirt | Soap | Remove Soap + Dirt |

| Eternal Siddah Moksha Svarupam | Sadhyā Moksha Adhyasa |
|---|---|
| <ul style="list-style-type: none"> - Higher order of reality. - Rajjutvam - Key attained in the pocket - I was, am, ever will be free is the fact. - Jivas Moksha always Unconditional. - Unconditional Svarupa Moksha alone right. - After Assimilation of Shastra, declare I am not the mind. - Then Veda says Sadhana Chatushtaya Sampatti not a Condition. - As Jeevan Mukta, enjoy handling the mind which belongs to Ishvara. - Vedas aim : Not to work for Sadhyo Mukti. - Moment you drop notion I am not mind, Veda gives Siddha Mukti. | <ul style="list-style-type: none"> - Lower order of reality. - Sarpatvam - Key as though gained by Jnanam. - Mahabharata : Rama had self forgetfulness of divine nature. - Brahma sends messenger to bring Rama to Vaikuntha. - Gita : Ajopisan Avyayatma... [Chapter 4 – Verse 6] - Upadesa Sahasri 18th Chapter. - Conditional Moksha as long as you think you are the mind. - Mind very powerful. - Moksha keep receding and keeps Sadhana Chatushtaya Sampatti as Goal. - Seeker refuses to drop mind after 30 years of Vedanta. - Drop wrong notion and enjoy life. - Eternal Sadhyam like mirage Water keeps on receding. - Sadhyo Mukti is temporary, provision till we drop Manas Abhimana. |

Gita :

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन्।
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ ४.६ ॥

Though I am unborn and am of imperishable nature, and though I am the Lord of all beings, yet, ruling over My own nature, I take birth by My own maya.
[Chapter 4 – Verse 6]

Verse 86 - 104 :

- Drop meditation, Claim Siddha Moksha.

Verse 86 :

सदुपासनमस्य विधेयतया
वचनस्य मम प्रतिभाति यतः ।
अत एव न जीवसदात्मकतां
प्रतिबोधयतीत्यवदत्तदसत् । ।८६ । ।

The opponent said, "This text ("Thou art That") appears to me as enjoining the meditation on 'Existence' (i.e. Brahman). Hence it does not convey the nature of being the 'Existence' for the individual Self." That is untrue.
[Verse 86]

- 4 interpretations + Questions finished.
- Vastu Vada Established.
- Vidhi Vada Powerful.

Purva Pakshi :

- Aham Brahma Asmi matter of meditation, 90 % of seekers have this notion after Intellectual study, practice meditation to get Sadhyo Mukti.

Guru :

- Only Siddha Moksha exists is teaching.

Contract in Vedanta class :

- You drop I am the mind
- I give in exchange Siddah Moksha
- Student does filtered listening and says
- I need to practice – Mano Chitta Buddhi Naham Meditation blunder of student

Nididhyasanam :

- For dropping Sadhya Moksha and claim Siddah Moksha Aham Jagat Karana Adhshtana Brahma Chaitanyam.
- Student converts ‘Nididhyasanam’ to Sadhana for Sadhya Moksha.
- In Naishkarmya Siddhi Sureshvara refutes meditation for Moksha

Purva Pakshi :

| Jivatma | Paramatma |
|-----------------------|------------------------------------|
| Creeping cater pillar | Gradually becomes flying butterfly |

Totaka :

- Tad Asat – Such approach inappropriate.
- Aham Brahma Asmi is for Sadhya Moksha Nivritti.

Verse 87 :

‘सदुपास्व’ इति श्रुतिरत्र न ते
तदसि त्वमिति श्रुतिरेवमियम् ।
यत एवमतो न विधित्सितता
सदुपासनकर्मण इत्यमृषा ॥८७॥

Here you do not have the Scriptural text as Meditate upon Brahman but as Thou art That (Brahman). It is, therefore true that there is no intention of enjoining the act in the form of meditation on Existence (Brahman). [Verse 87].

Verse 56 answer repeated by Totaka :

इतिशब्दशिरस्कपदोक्तमति -
विहिता मन आदिषु तैर्वचनैः ।
न विधानमिहास्ति तथा वचने
सुविलक्षणमेतदतो वचनात् ॥५६॥

The meditation on the mind etc. indicated by the term it has been enjoined by those texts (as The mind is to be meditated upon as Brahman). There is no such injunction here in the text (Thou art That). Hence it is totally different from the (former) text. [Verse 56]

- If Upanishad is intending meditation through Mahavakyam, it would have pointed out with “Upasita”.
- Don’t import new Idea.
- Saguna Brahman Upasana is there in many places, but not in Mahavakyam.
- You are Nirguna Brahman is the clear message.
- No Injunction.
- I am already Nirguna Brahman, already liberated, no need to become.
- In ‘Nididhyasanam’ – Dwell upon the fact heard through Sravanam.
- ‘Nididhyasanam’ - not meant for knowledge or liberation, nor for mystic Experience.

Verse 88 :

यदि तस्य कुतश्चिदिहानयनं
क्रियते तदनर्थकमेव भवेत् ।
पुरुषेण कृतस्य यतः श्रुतिता
न भवेदिति वेदविदां स्मरणम् ॥ ८८ ॥

If that (word prescribing meditation) is brought here from somewhere else, it is surely meaningless, for, according to those well-versed in the Vedas, what is made by a man cannot attain Vedic status. [Verse 88]

Purva Pakshi :

- Agree – ‘Upasatita’ not there, but you have to supply.
- By merely understanding we are not getting any benefit at all.

Taittriya Upanishad :

भीषाऽस्माद्वातः पवते । भीषोदेति सूर्यः ।
भीषाऽस्मादग्निश्चेन्द्रश्च ।
मृत्युधार्वति पञ्चम इति ॥ १ ॥

bhisasmadvatah pavate, bhisodeti suryah,
bhisasmadagniscendrasca,
mrtyurdhavati pancama iti ॥ 1 ॥

Through fear of Him blows the wind. Through fear of Him rises the sun. Through fear of Him again fire and moon and lastly, the fifth, death proceed to their respective duties. [II – VIII – 1]

- Agnishcha Indrascha Svakaryam Kurutaha added.

Totaka :

- ‘No’ you can’t add wherever you feel like.

New Argument :

Veda :

- Apaurusheya Pramanam.

2 Views

Nyaya Veiseshika

- Veda comes from mind of Ishvara.

Vedantin + Purva Mimansa

- Veda does not come from Ishvara's Buddhi
- Bagawan does not create Veda.

- Veda is Anaadi, exists in Ishvaras mind during Pralayam also.
- Ishvaras Mind = Maya.
- Bagawan manifests Veda, Replay player not producer.
- Glory of Veda as Nirdushta Pramanam will be lost if you add words.
- Veda will become Apramanam.
- **Example :**

Once needle opened, looses uncontaminated Status.

Verse 89 :

किमरे ! पुरुषं प्रतिबोधयितुं
स्वकर्मर्थमशक्तमिदं वचनम् ।
यदतोऽन्यत आनयनं क्रियते
भवता श्रवणेन विनापि विधेः ॥८६॥

Do you think this text (Thou art That) is incapable of conveying its sense (i.e. the absolute identity between the individual Self and Brahman) to a man (aspiring after spiritual knowledge), so that you are bringing the word enjoining (meditation) from some other ground, though it is not heard. [Verse 89]

Taittriya Upanishad :

भीषाऽस्माद्वातः पवते । भीषोदेति सूर्यः ।
भीषाऽस्मादग्निश्चेन्द्रश्च ।
मृत्युर्धावति पञ्चम इति ॥ १ ॥

bhisasmadvatah pavate, bhisodeti suryah,
bhisasmadagniscendrasca,
mrtyurdhavati pancama iti ॥ 1 ॥

Through fear of Him blows the wind. Through fear of Him rises the sun. Through fear of Him again fire and moon and lastly, the fifth, death proceed to their respective duties. [II – VIII – 1]

Add : Verb

- Do own duty, in keeping with their Dharma.
- Incomplete Sentence, hence words added.
- Tat Tvam Asi – is complete sentence can't add Iti Upasita.
- Why do you add “Meditation” as Sadhana to generate Moksha?
- Any generation of human Intellect is Anityam with 3 Doshas.

3 Doshas

Atrupti Karatvam

Banadahkatvam

Dukha Mishritatvam

- Nothing can generate Moksha.
- Vedanta Begins with Poorna Kumbha - Na Karmana ...

Kavailaya Upanishad :

न कर्मणा न प्रजया धनेन त्यागैनैके अमृतत्वमानशुः ।
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

na karmanā na prajayā dhanena tyāgenaike amṛtatvamānaśuh ।
pareṇa nākam nihitam guhāyām vibhrājate yadyatayo viśanti ॥ 3 ॥

Not by deeds, nor by progeny, nor by wealth, but by renunciation alone have some people attained immortality. That which the renunciates attain is beyond the heavens, yet it shines in the cave of the heart (the intellect). [Verse 3]

- Drop Karma, Upasana and claim I am free.
- If you add meditation, Nirdushta Pramanam status is lost.
- Veda will become Paurusheya Pramanam with Dosha.

Purusha Buddhi – 6 Doshas

Agyanam

- Most learned human intellect full of ignorance.
- Medicines + pesticides withdrawn, if not good.

Viparyaya

- Have wrong knowledge, error.

Apatu Karanatvam

- Limitation of Instrument.
- Short, Long, no sight.
- Patu = Efficient
- Apatu = Deficient.

Samshaya

- Vagueness, doubt.
- Indefiniteness w.r.t. everything.
- Can't say anything conclusively.

Pramada

- Negligence
- After proof reading discover Kama Yoga, not Karma Yoga.

Vipra Lambaha

- Deceit fullness.
- Because of wrong motive.
- Fox news and CNN.

Hence Nirdusha becomes Dushta – In Verse 88

Second Argument : Verse 89

- Add words only if Vedic statement incomplete.
- Mahavakyam Complete – I am Brahman – Fact revealed.
- Adding words is an interference, disturbance.

Verse 90 :

श्रुतहानिरहा श्रुतक्लृप्तिरपि
श्रुतिवित्समयो न भवेत् यतः ।
श्रुतिभक्तिमता श्रुतिवक्त्रगतं
ग्रहणीयमतो न तु बुद्धिवशात् ॥६० ॥

The fallacy of the abandonment of what is heard and the imagination of what is unheard will also arise (in case any word enjoining meditation is supplied here from some other source). However, this is not logically correct according to those versed in the Vedas. Hence, the one who is faithful to Vedas must accept what emerges directly from the mouth of the Vedas and not something that is imagined under the influence of his own intellect. [Verse 90]

- To preserve Vedas, Acharyas invented Mimamsa Method like Archeological department – preserve old facts.
- Don't cause damage to purity of Veda.
- One rule of Mimamsa Shastra (Herman Neutics – Science of interpretation).

| Sruta | Hanihi | Ashruta | Kalpitaihi |
|-------|----------|---------|------------|
| Veda | Dropping | Adding | Imagining |

- You commit blunder of adding imaginary words.
- **Veda** : Whether you meditate or not, know fact , You are Brahman, fact revealed.

- Student has reverence for Veda Shashtra + Guru – Does Puja 15 Minutes before and after class for both in Kailash Ashram.
- Receive Veda with Bhakti and Shraddha from Sakshat Saraswati Mata.
- Vastu Veda alone correct.

Verse 91 :

पुरुषस्य शरीरगतात्ममतिं
 मृतिसम्भवहेतुमनर्थकरीम् ।
 अपनीय सदात्ममतिं दधतौ
 महते पुरुषस्य हिताय भवेत् ॥६१ ॥

The text Thou art That (as it is heard in the Upanishads) imparts the knowledge of the identity of the individual soul with Brahman by removing the notion of his identity with the body, which is the root cause of the cycle of birth and death and the source of all evils, and can thus bring about a great benefit for Man. [Verse 91]

Purva Pakshi :

- Accepts Veda and is expert in Mimamsa.

Brahma Sutra :

तत्तु समन्वयात् ।

Tattu Samanvayat ।

But that Brahman (is known from the Upanisads), (It) being the object of their fullest import. [I – I – 4]

Proves Veda is Pramanam

Anadigata

Abadita

Asandigda

Arthavatu Jnanam

New Teaching

Not contradicted

Doubtless Jnanam

Useful

Mimamsa :

- Svarga is wonderful and has long life.
- Not Pramanam – No use of knowing “Fact”.
- Add Ritual to reach Svarga then Pramanam.
- Karya Bodhaka Vakyam Pramanam.
- Vastu Vada – Apramanam.
- **Example :**

I am Thirsty, water is available.

- Statement of knowledge – No benefit Purva Mimamsa Sutra.
- Amnayasya Kriyatatvat, Anartakyam, Atavadartakyam.
- Jala Jnanam – Nishprajyanam
 - Apramanam
- Jalam Piba – Drink Water
 - Saproyjanam
 - Pramanam
 - Have Utility

| Tatu Tvam Asi | Iti Upasita |
|---------------|-----------------------------|
| Nishprajyanam | Saproyjanam |
| Apramanam | Pramanam |
| | Elevate status of Mahavakya |

Totaka :

- All Jnanam not Nishprayojanam.

Jnanam - 2 Types of Prayojanam

Jnanam + Karma Vidhivakyam

- Drink Water to quench Thirst.
- Take medicine for Diabetes.
- Apramanam, if 2 words added.
- Sadushta Pramanam.
- Without engine no use.
- Study + Work.

Kevala Jnanam

- Vastu Vakyam
- Medical check up – No Sugar
- Grasp message – Jnanam Useful.
- Tat Tvam Asi.
- You are free, Moksha is your Nature, Saprayojanam.

Kaivalya Upanishad :

- 1st Mantra.

Kaivalya Upanishad :

ॐ अथाश्वलायनो भगवन्तं परमेष्ठिनमुपसमेत्योवाच ।
अधीहि भगवन्ब्रह्मविद्यां वरिष्ठां सदा सद्गृहः सेव्यमानां निगृहाम् ।
ययाऽचिरात्सर्वपापं व्यपोद्ध एतत्परं पुरुषं याति विद्वान् ॥ १ ॥

om athāśvalāyano bhagavantām paramēṣṭhinam upasamētyovāca ।
adhīhi bhagavan brahmavidyām varīṣṭhām sadā sadbhūḥ sevyamānām nigṛudhām ।
yayā'cirātsarvapāpām vyapohya parātparām puruṣām yāti vidvān ॥ १ ॥

Thereafter the sage Asvalayana approached Brahmaji, the revered grandsire and said, "Oh Lord! Please teach me brahma-vidya, self-knowledge, which is the noblest and is always resorted to by the good people, which is the highest secret, and by knowing which the learned ones cross all sins before long and reach the highest purusa. [Verse 1]

General Rule can't be extended to Tat Tvam Asi :

- Jnanam itself produces result when problem itself is caused by ignorance.

Example :

- a) Switch On - Darkness covers given benefit.
- b) Starting for class – Car beams down, come to know – No class, there is benefit.
- c) Samsara born out of Deha Abhimanam, Shashtra reveals I am Atma different from Body + Mind, Samsara goes – Sa Prayojanam Pramanam.
- After claiming I can improve mind + Body + Sense Organs... for Loka Sangraha.
- Deha Abhimanam alone cause of Punarapi Jananam, Punarapi Maranam.
- Nitya Mukta, No birth, death, Ever Jeevan Mukti and Videha Mukti, Temporarily used by Shashtra for Agyani Students Until they understand Mahavakya.
- After Mahavakya both Irrelevant, only Nitya Mukta relevant. Knowledge dissolves problem.
- Deha Abimana causes Samsara.
- If I am not Body / Mind complex – Who am I?
- “Brahman”.
- Brahma Jnanam displaces Jivatma Buddhi by Brahma Buddhi.
- ‘Nididhyasanam’ – Not for Jnanam or Moksha, but to eliminate habit of Δ format and old prayer of Jeevan and Videha Mukti.
- Instant Mukta Svarupa Atma claimed drops Deha Abhimana and Samsara.

Verse 92 :

विनिवर्तत एव शरीरगता
विपरीतमतिः पुरुषस्य तदा ।
वचनेन तु तत्त्वमसीति यदा
प्रतिबोध्यत एष त इत्यपि च ॥६२ ॥

When a man is awakened by the text "Thou art That" and also (by the texts as The Inner Ruler), your own (immortal Self), the false notion that the body is the Self certainly disappears. [Verse 92]

Totaka :

- Mahavakya helps me to drop identification with Anatma and claim Aham Brahma Asmi.
- Instantaneously Samsara Nivritti and Moksha Prapti is Phalam without meditation.

Purva Pakshi :

- Mahavakya can't eliminate Samsara and give Moksha.

Totaka :

- Pratyaksha, Anumanam, does not establish God.
- Accept God only based on Veda Pramanam.
- Accept Aikya Jnanam, also given by Veda and come to binary format.

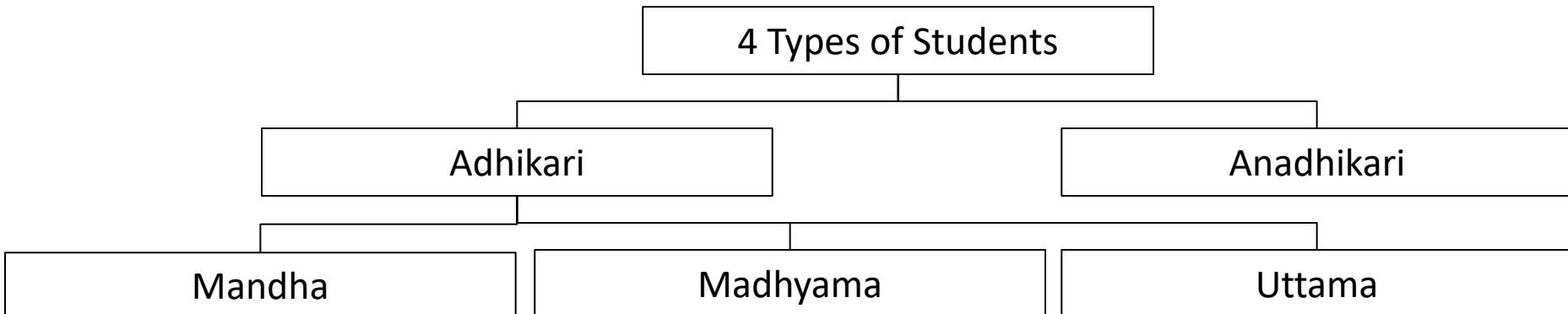
| Jnana Khanda | Karma Khanda |
|--|--|
| <ul style="list-style-type: none">- Mahavakya reveals ever available Chaitanyam.- Aproksha Bagawan in the heart as Brahma Chaitanyam. | <ul style="list-style-type: none">- God in Svarga, Vaikunta, Kailasha.- Paroksha Bagawan. |

Purva Pakshi :

- I am proof – Have notes CD's, no Moksha.

Totaka :

- I am free, I am proof of Mahavakya's Moksha.



Brihadaranyaka Upanishad :

यः पृथिव्या तिष्ठन् पृथिव्या अन्तरः,
यं पृथिवी न वेद, यस्य पृथिवी शरीरम्,
यः पृथिवीमन्तरो यमयति,
एष स आत्मान्तर्यम्यमृतः ॥ ३ ॥

yah prthivyāṁ tiṣṭhan pṛthivyā antarah,
yam pṛthivī na veda, yasya pṛthivī śarīram,
yah pṛthivīm antaro yamayati,
eṣa ta ātmāntaryāmy amṛtaḥ ॥ 3 ॥

He who inhabits the earth but is within it, whom the earth does not know, whose body is the earth, and who controls the earth from within, is Internal Ruler, your own immortal self. [III – VII – 3]

- Esha Atma Antaryami Amrutam... Repeated several times.

Karma :

- Removed his inferiority of Radheya Putra and acknowledged Kunti Putra by Jnanam.
- We are in Samsari – Sadhaka Complex.
- Drop and claim Siddha Atma Aham Asmi.

Verse 93 :

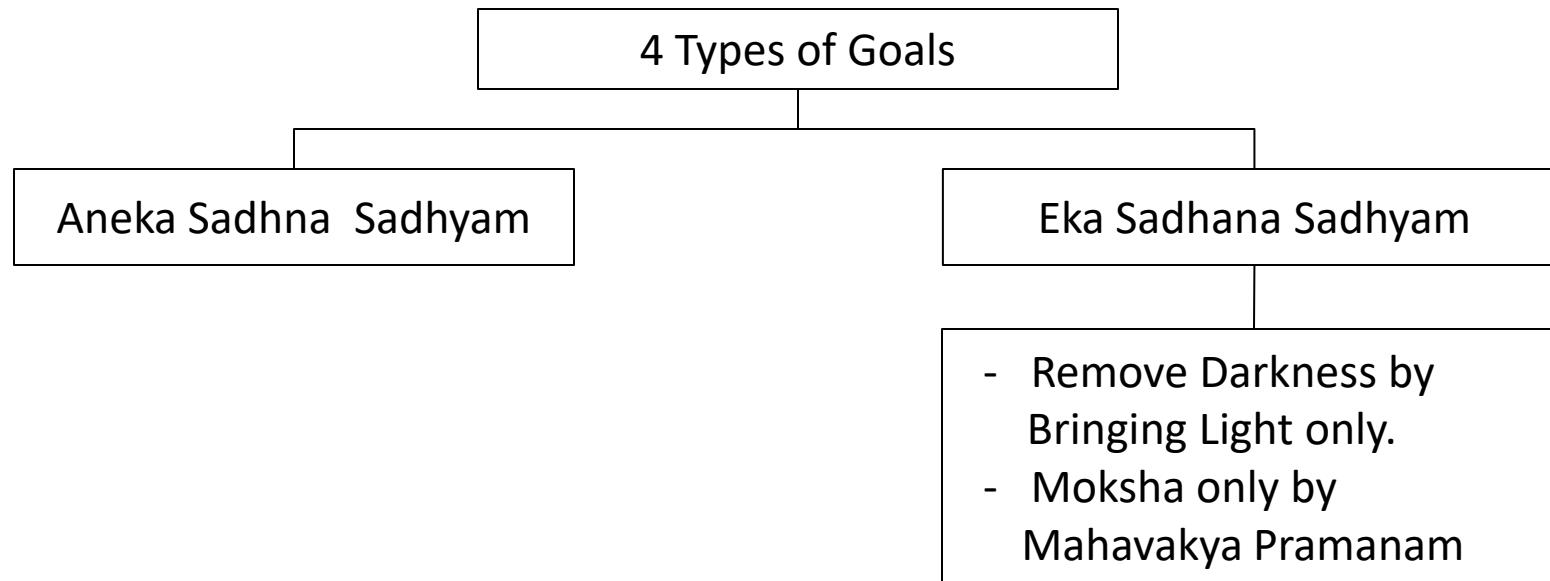
यदि नापनयेच्छुतिरात्ममतिं
पुरुषस्य शरीरगतामनृताम् ।
तदहंमतिहेतुककर्मगतिं
सुखदुःखफलामवशोऽनुभवेत् ॥६३॥

(If the text as "Thou art That") can not dispel the false notion of a man that the body is the Self, he will have to undergo the transmigration which is caused by the Self-illusion and which results in pleasure and pain. [Verse 93]

- Until Mahavakyam clicks.

- **Continue :**

Karma Yoga, Upasana Yoga, Vedanta Sravanam to refine Sadhana Chatustaya Sampatti.



- Dehatma Bava is misconception like Rope Snake, it can be eliminated
- If false notion not eliminated, one continues as Aham Karta Bokta, Sanchita, Agami comes, triangle format
- Ishvara gives Sukham Dukham according to law of karma.

Brahm Sutra :

- Purushartha Adhikaranam - 17 Sutras.
- Jnana Matrena Moksha.
- If Kartrutvam persists, Punya Papa Consequences will be experienced helplessly – They come as Sukham and Dukham, pleasurable, painful experiences.

Verse 94 :

यदि तत्त्वमसीति वदेद्वचनं
सदुपासनकर्म न तत्त्वमिति ।
पुरुषस्य फलं सदुपासनतो
विमृशामि भविष्यति कीदृगिति ॥६४॥

If the text "Thou art That" speaks of some action in the form of meditation on Brahman and not (the identity between individual soul expressed by) Thou and (Brahman indicated by) That, I shall now consider what result would arise for a man from meditation on Brahman. [Verse 94]

- Moksha by Upasana – Pramanam.

Purva Pakshi :

a) Gita :

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।
यः प्रयाति स मङ्गावं याति नास्त्यत्र संशयः ॥ ८.५ ॥

And whosoever, leaving the body, goes forth remembering Me alone, at the time of his death, he attains My being; there is no doubt about this. [Chapter 8 – Verse 5]

b) Katho Upanishad :

शतं चैका च हृदयस्य नाड्य स्तासां मूर्धनमभिनिःसृतैका ।
तयोर्ध्वमायन्नमृतत्वमेति विष्वद्वन्या उत्क्रमणे भवन्ति ॥ १६ ॥

Satam caika ca hrdayasya nadyah tasam murdhanam abhinih srtaika,
Tayor-dhva-mayann-amrtatvam-eti visvann-anyā utkramane bhavanti ॥ 16 ॥

Hundred and one are the nerves of the heart ; of them one (i.e. susumna) penetrates the crown of the head. Going upwards through that (nerve) one attains Immortality. The others (departed) lead differently. [II – III – 16]

- Kartrutvam and Boktrutvam not born out of ignorance but nature of Jiva.
- Not Adhyasa, but very Svarupam.

Totaka :

- Suppose Jivas Intrinsic nature is Samsari, Appornam, Mrtyam.
- Karta can't become Akarta.
- Assume Mahavakya is Vidhi Vada, What type of Phalam. Upasaka will get ? Let us logically analyse.

Verse 95 :

पुरुषस्य तु मर्त्यगुणस्य भवे-
त्सदुपासनया न सदात्मकता ।
न कथञ्चिदपि प्रजहाति यतः
प्रकृतिं सहजामिव कश्चिदपि ॥६५ ॥

The individual soul that is characterized by mortality will not attain identity with Brahman even after meditation on the latter, because, in this world, on no account can anybody abandon his natural form. [Verse 95]

Sankshepa Uttaram :

- Essential Intrinsic Nature can never be given up.
- **Example :** Heat of Fire – Intrinsic.
- Only incidental, temporary acquired nature can be given up.
- Heat of water goes.
- Onion with camphor, Chandanam, Paneer Jalam will still have smell.

Totaka :

- Even in Brahma Loka Jiva will be mortal.

Mandukya Upanishad :

अजातस्यैव भावस्य जातिमिच्छन्ति वादिनः ।
अजातो ह्यमृतो भावो मर्त्यतां कथमेष्यति ॥ २० ॥

Aja-tasyaiva bhavasya jatim-icchanti vadinh I
Ajato hyamrto bhavo martya-tam katha-mesyati II 20 II

The dualists contend that the ever unborn and the eternally changeless Atman is born (i.e., undergoes a change). How could a (positive) entity which is itself changeless and immortal become mortal? [III – K – 20]

न भवत्यमृतं मर्त्यं न मर्त्यममृतं तथा ।
प्रकृतेरन्यथाभावो न कथंचिद्द्विष्यति ॥ २१ ॥

Na bhavaty-amrtam martyam na martyam-amrtam tatha I
Prakrter-anyatha-bhavo na kathancid-bhavisyati II 21 II

The Immortal cannot become mortal nor can the mortal become Immortal. It is never possible for anything to change itself in its essential nature and yet remain the same. [III – K -21]

स्वभावेनामृतो यस्य भावो गच्छति मर्त्यताम् ।
कृतकेनामृतस्तस्य कथं स्थास्यति निश्वलः ॥ २२ ॥

Svabhaven-amrto yasya bhavo gacchatи martyatam I
krtaken-amrtas-tasya katham sthasyati niscalah II 22 II

How can he, who believes that the essential Immortal entity becomes mortal, maintain at once that the Immortal after a modification retains Its own essential nature of Immutability? [III – K – 22]

अजातस्यैव धर्मस्य जातिमिच्छन्ति वादिनः ।
अजातो ह्यमृतो धर्मो मर्त्यतां कथमेष्यति ॥ ६ ॥

Ajatasyaiva dharmasya jatim-icchanti vadinh I
ajato hyamrto dharmo martyatam katham-esyati II 6 II

The dualists who are ever disputing among themselves contend that the ever unborn – meaning the changeless entity – the Atman undergoes a change. How can an entity which is changeless and immortal in itself partake the nature of the mortal? [IV – K – 6]

Mandukya Upanishad :

न भवत्यमृतं मर्त्यं न मर्त्यममृतं तथा ।
प्रकृतेरन्यथाभावो न कथंचिद्द्विष्यति ॥ ७ ॥

Na bhavatya-mrtam martyam na martyama-mrtam tatha ।
prakrtera-nyatha-bhavo na kathamcid-bhavisyati ॥ 7 ॥

The immortal cannot become mortal nor can the mortal ever become immortal. It is never possible for a thing to change itself in its essential nature and yet remain the same. [IV – K – 7]

स्वभावेनामृतो यस्य धर्मो गच्छति मर्त्यताम् ।
कृतकेनामृतस्तस्य कथं स्थास्यति निश्चलः ॥ ८ ॥

Svabhaven-amrto yasya dharmo gacchati martyatam ।
krtaken-amrtas-tasya katham sthasyati niscalah ॥ 8 ॥

How can he who believes that the essential immortal entity becomes mortal, maintain at once that the immortal after modification retains its own essential nature of Immutability? [IV – K – 8]

सांसिद्धिकी स्वाभाविकी सहजा अकृता च या ।
प्रकृतिः सेति विज्ञेया स्वभावं न जहाति या ॥ ९ ॥

Samsiddhiki svabhavika sahaja akrta ca ya ।
prakrtih seti vijneya svabhavam na jahati ya ॥ 9 ॥

We understand by the term Prakrti or the inherent nature of things that which, when acquired, becomes completely a part and parcel of things; that which is the very characteristic quality in them, that which is inborn or innate; that which is not artificial. And nothing leaves its own nature. [IV – K – 9]

- Essential nature of a thing can never be altered.
- By practice of Upasana, No Moksha.
- Scripture can't make us immortal, if our intrinsic nature mortal.
- Mortality is misconception.
- Bagawan removes mortality, misconception through knowledge.

Verse 96 :

यदि देहभृदेष सदात्मकतां
प्रगमिष्यति वै सदुपासनया ।
न जिहासति रूपमसौ हि निजं
यत ऐक्यमतिर्न भवत्युभयोः ॥६६ ॥

Even if it is accepted that an individual soul attains identity with Brahman through meditation on It, that state of identity between the two will never arise because the individual soul would not like to give up its own nature.
[Verse 96]

First Supposition : Verse 95

- Assume Jiva is mortal, Limited.

Totaka :

- Essential nature can't be dropped, 'Jivatma' can't become immortal.

Second Supposition : Verse 96

- Assume mortal Jiva becomes Immortal Paramatma.
- Jiva performs Tapas, reaches heart, squeezes Sukshma Shariram through Hridaya Nadi and sends it through Brahmarendram to join Paramatma and becomes Paramatma.

Argument :

| Paramatma | Jivatma |
|------------------|------------------|
| Amrutatva Nature | Martyatva Nature |

- Opposite nature can't exist in one locus.

One Has to loose Essential Nature

- Paramatma loses + cries,
becomes Jivatma

- Jivatma – Loses
- Jivatma - perishes

Upadesa Sahsri :

- Nanyadanyad Prakaranam Borrowed here.

Totaka :

- Once Jivatma - loses its essential nature, it is destroyed, does not enjoy benefit of Moksha.
- Jivatma – Not there to join Paramatma or to get Amrutatvam.
- Without giving up Martyatvam, their union is not possible.
- In Advaitam, Jivatma survives to enjoy moksha as very Paramatma itself.
- I continue to survive as Paramatma, understanding falsehood of Jivatma.
- Mahavakya helps me drop Jivatva Adhyasa born out of ignorance of Self.
- Minus superimposed Jivatvam which is a misconception, I am one with Paramatma – Jagat Karanam Brahman.
- Need not Join Paramatma – only Paramatma claims status by disclaiming Jivatma Status (False status).
- Merger not possible like Darkness + Light.
- Jivatma can't shed its essential nature like heat – Fire.
- If Jivatma perishes in meditation who will claim Moksha?

Verse 97 :

रसविद्धमयः प्रकृतिं सहजां
प्रविहाय यथा कनकत्वमियात् ।
पुरुषोऽपि तथा सदुपासनया
प्रतिपत्त्यत एव सदात्मकताम् ॥६७॥

(Opponent:) Just as the iron added to the philosopher's stone turns into gold abandoning its original nature, the individual Self also attains oneness with Brahman by the meditation on Brahman. [Verse 97]

Purva Pakshi:

- Jivatma can become Paramatma, gives example.

a) Rasa Vada Vidya :

- With special skill knowledge prepare liquid pour on iron + heat, it transforms to Gold.
- Ordinary Iron becomes extraordinary Gold.
- Similarly in the heat of Aham Brahma Asmi Meditation, ordinary Jiva transforms to become Paramatma.

b) Keeta becomes Caterpillar :

- Keeta (Worm) becomes caterpillar, Butterfly by stinging of another Brahmana.
- Caterpillar undergoes change.
- Expectation – One day Moksha will come and I will be free.

Totaka :

- Brahmara Keetam Nyaya wrong association of Jivatma – transforming to become Paramatma.

Verse 98 :

अयसोऽवयवानभिभूय रसः
स्थितवाननलानुगृहीतिमनु ।
कनकत्वमति जनयत्ययसि
प्रतिपन्नमयो न तु काञ्चनताम् ॥६८॥

(Vedantin :) Following the melting of the iron, the elixir mixed with the former spreads its components and remaining therein it creates the impression of gold in iron. The iron, however has not really changed into gold.
[Verse 98]

Totaka Refutes :

Mechanism of Rasa Vada :

- Not actual transformation, Conversion of iron into gold, but only appearance change.
- **Example :**
 - a) Water added to milk appears white like milk.
 - b) In darkness ropeness covered, appears as snake.
 - c) In meditation Jivatma covered, you feel Good factor.
- In class not conditioning of mind – You are Mukta, Shudha.... At home different.
- In class it is teaching a fact you are ever free Brahman.
- Like no meditation required to say I am human being, you acknowledge a fact I am Brahman and drop incidental Jivatma Nature.

Verse 99 :

उदकावयवानभिभूय पयो
रजतावयवाँश्च यथा कनकम् ।
विपरीतमतिं जनयत्युदके
रजते च तथायसि हेममतिम् ॥६६॥

Just as the milk spreading over the components of water gives rise to the false notion "This is milk" with regard to water or just as the gold spreading over the components of silver makes us feel "This is gold" with regard to the silver, the elixir creates the impression of gold in iron. [Verse 99]

Rasa Vada Explanation :

- Heat process creates appearance upon iron.
- **Like 2 Examples :**
 - a) Water poured in milk gets whiteness – No conversion of water into milk.
Whiteness of milk particles overpowers colourlessness of water particles.
 - b) Gold + Silver mixed to get ornaments.
Gold overpowers Silver and silver ingredients appear as Gold.
- Similarly iron appears as Gold.
- Jivatma – meditating as, “I am Paramatma” will not give Moksha.
- Can give Chitta Shuddhi.
- Moksha only by study of Upanishads, until conviction comes clearly to me, Keep Sravanam going.

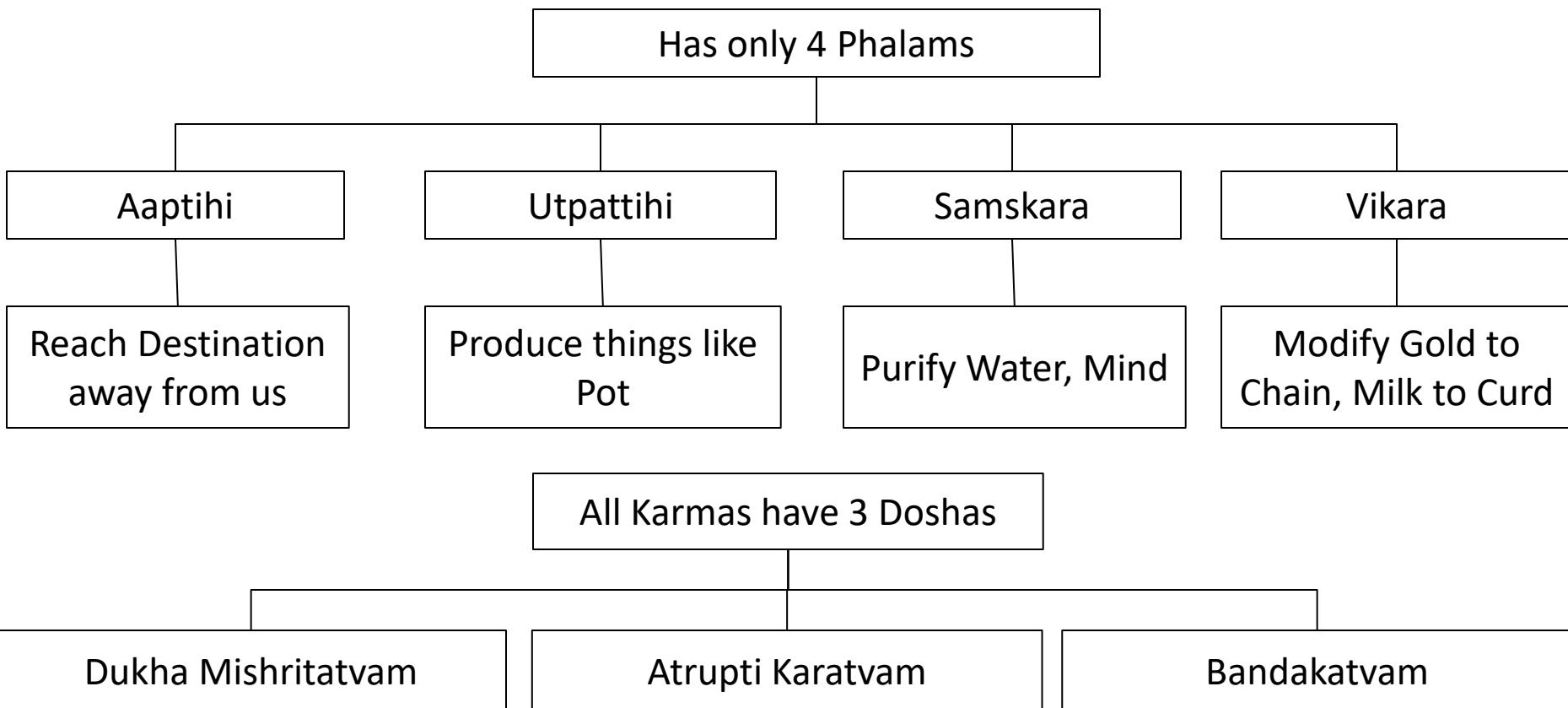
Verse 100 :

स्वीर्यविपाकविनाशमनु
प्रविनश्यति काञ्चनताऽप्ययसः ।
कृतकं हि न नित्यमिति प्रगतं
समवेत्मवश्यमपैति यतः ॥१००॥

With the removal of the efficacy of the elixir, the state of iron being gold will vanish. Because it is well-known that what is done artificially is not eternal and what comes from outside will, of course, perish. [Verse 100]

- Water does not become milk, Silver does not become Gold, Iron does not become Gold by associations.
- Finite Jiva can never give up Samsara even in Brahma Loka.
- You are ever finite, or never finite, only 2 possibilities.
- Most of us feel I am ever finite, better to accept Samsara and learn to manage Sorrow.
- We must learn to claim our infinite nature by understanding Mahavakyam.
- Treated iron appears like gold for someone like Devta Avesha for some time. (Brihadaranyaka Upanishad - Chapter 3 – Budyad Brahmanam and Antaryami Brahmanam).
- What is produced in time is lost in time.
- With the help of removal of misconception, we have to claim our liberation.
- Karta, Bokta due to Superimposition caused by Ignorance of my free nature (Vastu Vada).

Laukika and Veidika / Karma and Upasana :



- Karma or Upasana can't transform Jiva into Paramatma.
- Brihadaranayaka Upanishad – Chapter 4 – Section 4 – end – Jagat Vyapara Varjanam.
- Moksha in future gained by Upasana, will be easily lost.

Verse 101 :

अमृतत्वमसत्पुरुषाय यदि
क्रियते सदुपासनया यजिवत् ।
यजिकार्यवदन्तवदेव भवे -
त्कृतकस्य यतो विदिताऽध्युवता ॥१०१॥

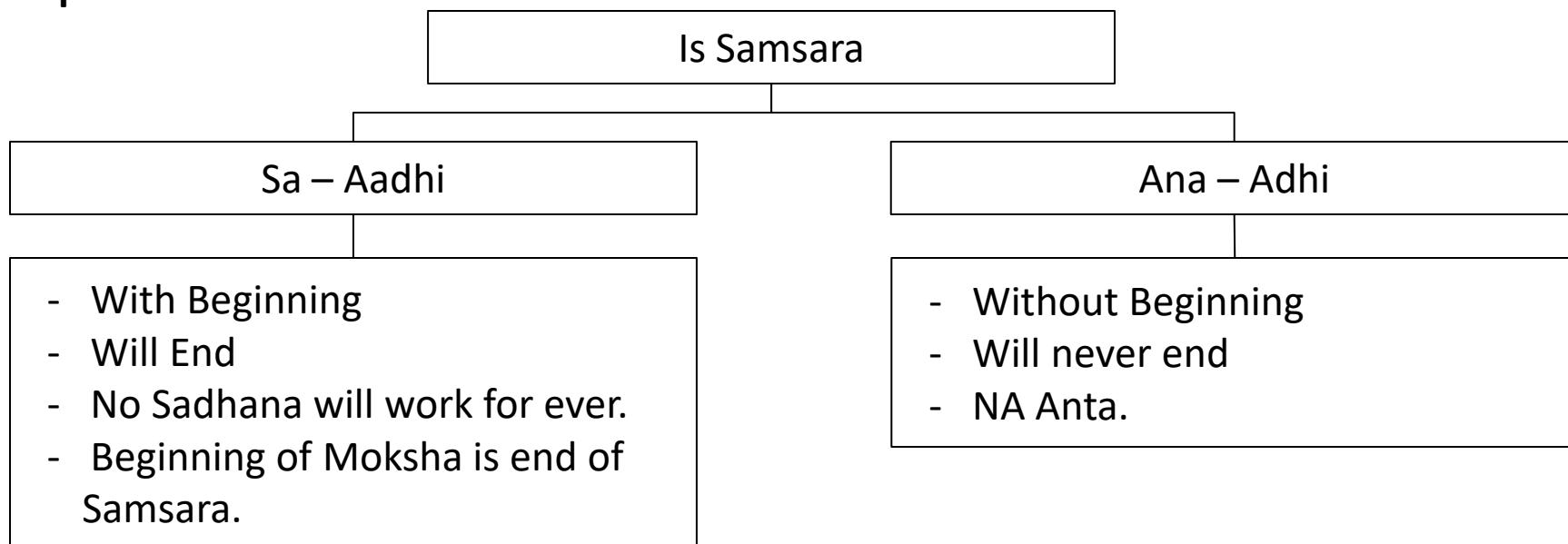
If liberation is not existent at present for the individual soul and is attainable by meditation on Brahman as the heaven etc by sacrifice, then it is surely impermanent like the result of the sacrifice because the non-eternity in case of what is artificial is quite well-known. [Verse 101]

- Advaitic concept of Moksha is subtle and difficult to grasp.

- Mandukaya Upanishad :

What is Moksha according to Vedanta?

Gaudapa :



- Logically Moksha not possible, whether moksha is with or without beginning.
- Moksha = Understanding Samsara is appearance, but really absent.
- Samsara does not really exist, but appears like Raju Sarpa..... No date of birth or end.²⁴⁹

Mandukya Upanishad :

अनादेरन्तवत्वं च संसारस्य न सेत्यति ।
अनन्तता चाऽदिमतो मोक्षस्य न भविष्यति ॥ ३० ॥

Anade-rantavat-tvam ca samsarasya na setsyati I
anantata ca-'dimato moksasya na bhavisyati II 30 II

If the world is admitted to be beginningless – as the disputants insist – then it cannot be non-eternal. Moksha or liberation cannot have a beginning and be eternal, too. [IV – K – 30]

- Moksha = Understanding Mithyatvam, falsify Samsara alone is the aim.
- Appearance of Samsara should be understood as false.
- Past and future are Myth. Both exist only in your mind.
- Samsara, Kartrutvam, Boktrutvam, Sanchita, Agami, Prarabda are Moha.

Gita :

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ ५.१४ ॥

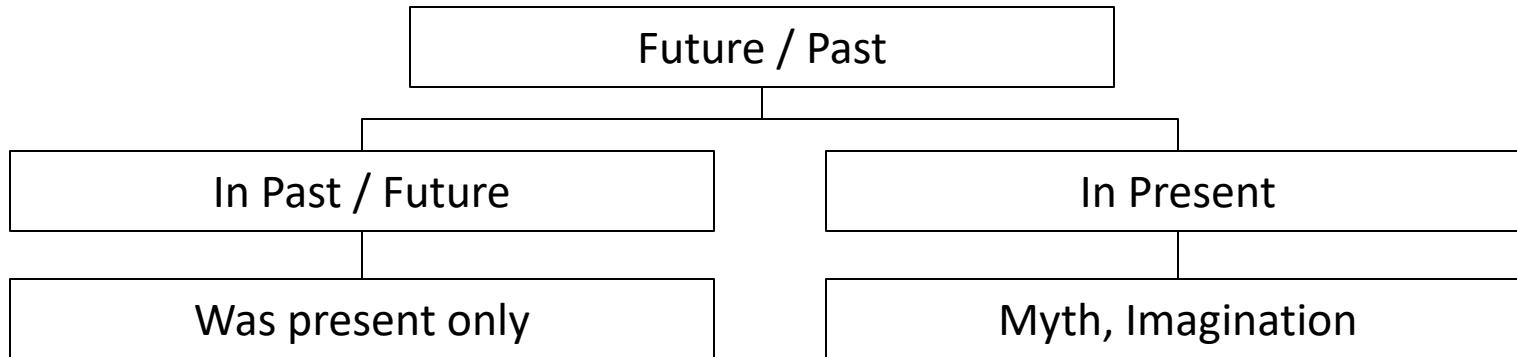
The Lord takes neither the demerit nor even the merit of any; knowledge is enveloped by ignorance, thereby beings are deluded. [Chapter 5 – Verse 15]

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ ३.२८ ॥

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached. [Chapter 3 – Verse 28]

- Don't give existence to Samsara and hope for Moksha like expecting water from Mirage Water.
- Learn to claim Nitya Muktatvam.

- Attempting to do something to eliminate Samsara is giving reality to Samsara and solidifying it.
- Learn to accept Samsara as Mithya.



- We only move from present to present.
- Moksha claimed in present alone meaningful, otherwise eternally receding.
- Like Vedic Ritual Phalam is Anityam has end, Yamas post ends, Anityam.

Universal Law :

- All Karma Phalam – Anityam.
- Aapti, Utpatti, Samskara, Vikara Phalam only.

Katho Upanishad :

जानाम्यहं शेवधिरित्यनित्यं न ह्यध्रुवैः प्राप्यते हि ध्रुवं तत् ।
ततो मया नाचिकेतश्चितोऽग्निः अनित्यैर्द्रव्यैः प्राप्तवानस्मि नित्यम् ॥ १० ॥

Janamy-aham sevadhir itya-nityam na hya-dhruvaih praptyate hi dhruvam tat,
Tato maya Naciketas-cito'gnih anityair-dravyaih prapatavan-asmi nityam ॥ 10 ॥

Know that the “treasure” is transient, for, that which is Eternal is not obtained by things which are not-eternal. Therefore, (Yet) the Naciketas-fire has been propitiated by me with the perishable things and I have obtained the Eternal. [I – II – 10]

- I was human being, got Yama post...

Purva Pakshi :

- Upasana Phalam Moksha in Katho Upanishad / Mundak Upanishad / Gita.

a) Katho Upanishad :

- Ekanksha – Nadyaya... Upasaka goes through Shukla, Gathi gets Amrutatvam.

b) Brahma Sutra : Karyadhi adhikaranam

- Upasaka gets Indirectly Moksha by Karma Mukti.

c) Gita : Chapter 7

- Shukla Krishna Gathi
- Anavratim = Non Return = Moksha.

Purva Pakshi :

- It is good to postpone Moksha to Brahma Loka as it is easier from there, chances better.

Totaka :

- Brahma Loka is difficult to reach.
- Sit in Padmasana, squeeze the Jiva in the Nadi, Invoke Upasana Devata and die.

Purva Pakshi :

- What is Moksha?

Moksha

Salokya

Sameepya

Saroopya

Sayujyam

- Migrating to Brahma Loka, Vishnu Loka, Kailasha where Bagawan is there.

- Having special Darshan daily eternally.

- Become similar to Bagwan
- Gain his attributes

- Join Bagwan as one limb, ornament
- Get stuck to Bagwan

Totaka :

- How 2 Incompatibles can Join? Not even in Bhu Loka.
- **Example :**
 - a) Oil + Water
 - b) Previously all marriages based on Prarabda, now compatibility seen.

| Bagawan | Jiva |
|--|---|
| <ul style="list-style-type: none"> - Akarta - Abokta - Shuddhi - Asamsari - All positive features | <ul style="list-style-type: none"> - Karta - Bokta - Ashudha - Samsari - All negative features |

- If Jivatma + Paramatma come together they will fall apart (Like Oil + Water).

In Advaitam :

- Jivatma + Paramatma are already one.
- Matter of knowing and claiming.
- Paramatma = Asamsari

Jiva = Paramatma

Therefore Jiva = Asamsari

} Our Conclusion

- I am ever liberated is Vastu Vada.

Aviyuktatcha :

- Vas dhatu – Parasmai – Prathama.
- Dvi – Purushasya Sataha.

Verse 102 :

पुरुषस्य सतश्च विधर्मक्योः
सदुपासनया न भवेत्समितिः ।
यदि संगतिरिष्यत एव तयो -
रवियुक्ततया न चिरं वसतः ॥१०२॥

The union of the individual soul and Brahman which are contrary to each other in nature is not possible. Even if the union of the two is sought for, they will not remain united for long. [Verse 102]

Verse 103 :

फलमीदृगिदं सदुपासनतः
पुरुषस्य भविष्यति नान्यदतः ।
न च तन्निरवद्यतयाऽभिमतं
विदुषां बहुदोषसमीक्षणतः ॥१०३॥

This type of result emerges from the meditation on Brahman for the individual soul and nothing else. And that (view) is not accepted as unobjectionable by the wise because it involves many a shortcoming. [Verse 103]

Phalam of Upasana :

- Jivatma Joins Paramatma = Aaptihi.
- Reaching Paramatma.

- If you consider other results – Utpatti, Samskara, Vikara :

Samskara :

- Jivatma – purified becomes pure like Paramatma as a result of Samskara.

Vikara :

- Jivatma modifies to become Paramatma.
- Utpatti of Moksha – Happiness .
- All 4 Anityam.
- If purification, condition as a result of Karma, as long as Phalam persists, Purity persists like morning bath.
- Need again bath tomorrow.



- Karmaphalatvat – Can't last.
- Anitya – Snana Samskara Vatu similarly Utpatti, Vikara, will have similar Doshas , not perfect.
- Idruk Phalam Sad Purushaha Bavati.
- For Upasana, Similar Karma Phalam can arise.
- Aapti in previous sloka.
- Phalam Utpatti, Samskara, Vikara, Bavishyati through Paramatma Upasana.
- Sad Paramatma.
- No other result possible other than 4.

Brahma Sutra :

तत्तु समन्वयात् ।

Tattu Samanvayat ।

But that Brahman (is known from the Upanisads), (It) being the object of their fullest import. [I – I – 4]

- All 4 Phalams different than Moksha.
- Moksha = Dosha Rahita Phalam = Perfect.
- Nir Avadhyam = Nir Dosham.
- All Have problems, defects evident.

Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणि: श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२॥

Parikṣya lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samit) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- See 3 Doshas.
- Dukha Mishritatvam – Pain in acquisition, preservation, loss.
- Atrupti : One fulfilled, 3 rises.

Competition in Svarga also to press feet of lord.

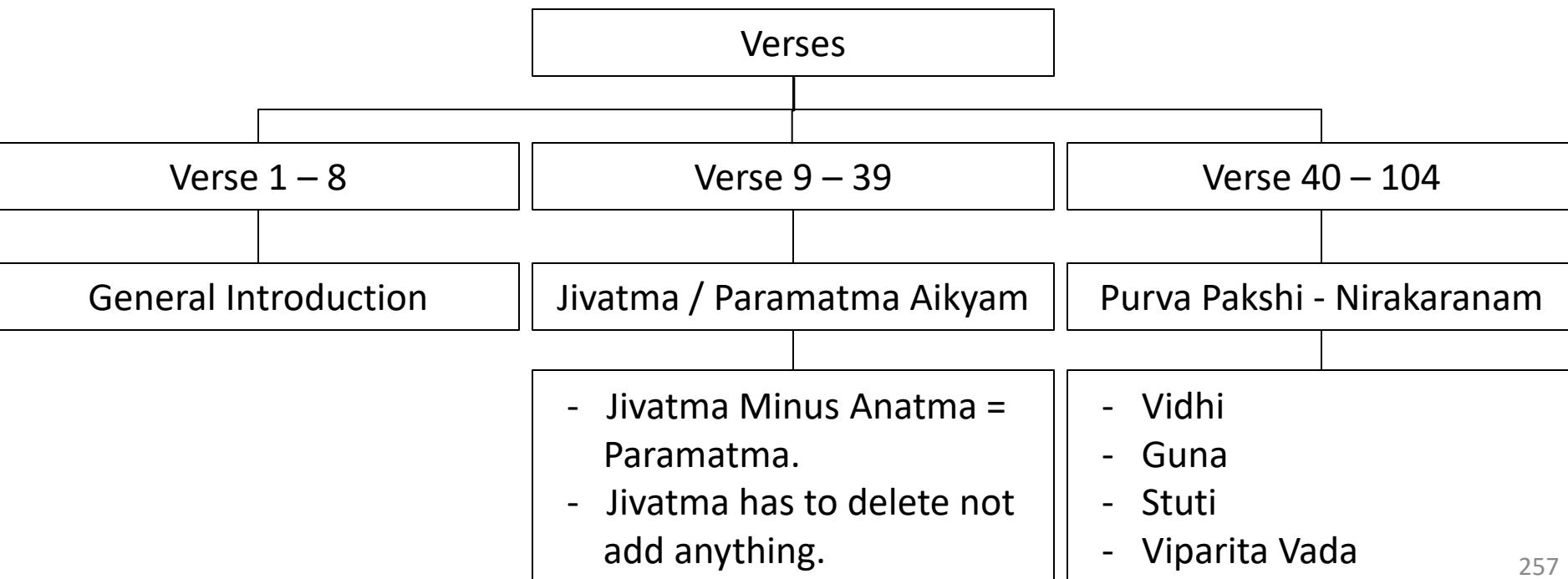
- **Bandhakatvam :**
Cause of addiction, Bondage.
- Sravanam teaches Moksha is Svarupam.
- **Nididhyasanam :**
For formal change, triangular to binary, Viparita Bavana Nivritti not Moksha Prapti.

Verse 104 :

सद्गुपासनकमेविधानपरं
न भवेदत एव हि सद्गचनम् ।
अहमस्मि शरीरमिदं च ममे -
त्यविवेकमति विनिवर्तयति ॥१०४॥

Thus, the text about Existence (i.e. Thou art That) is not for enjoining any act in the form of meditation on Existence. It, however, removes the erroneous notion as I am (this) body, This is mine etc. [Verse 104]

Conclusion :



Vidhi Vada Refutation :

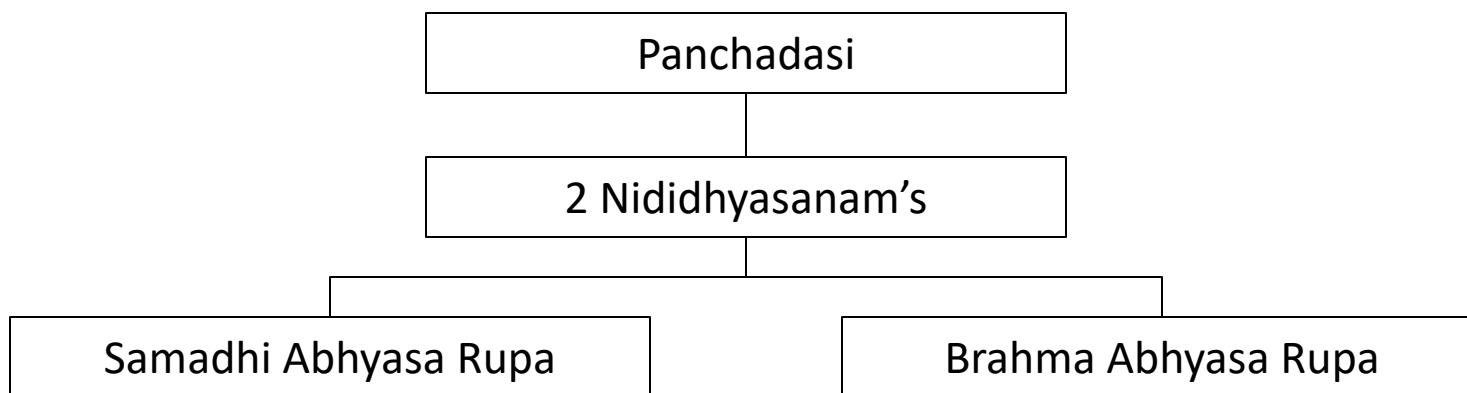
- No Moksha through Meditation.

Vastu Vada :

- Revealton of Fact Jivatma = Paramatma, Liberation.
- Example :
Kunti Putra not Radheya Putra.

Nididhyasanam :

- Changing mindset from Δ format to binary format.



- Moksha – my nature.
- What is intention of Mahavakya?
- To remove 2 Powerful misconceptions.

a) Aham Idam Shariram : (Ahamkara)

- I am this body.
- Sthula, Sukshma, Karana.
- I am Kshetrajna, Body – Mind is Shariram.
- Karma Khanda :
I am Sukshma Shariram, where will I go.

b) Idam Shariram Mama Bavati :

- Mamkara.
- Powerful Ignorance.
- Nitya Mukti alone is teaching.

Nirvana Shatkam :

न मे मृत्युशङ्का न मे जातिभेदः
पिता नैव मे नैव माता न जन्म ।
न बन्धुर्न मित्रं गुरुर्नैव शिष्यः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ५

Na Me Mrityu Shanka Na Me Jati Bhedah
Pita Naiva Me Naiva Mata Na Janma
Na Bandhur Na Mitram Gurur Naiva Shishyah
Chidananda Rupa Shivoaham Shivoaham

Neither I am the fear of death nor I am the difference between races. Neither I am [any relation like] father, mother, nor I am born. Also, I am not a relative, a friend, a teacher (Guru), or a student (Shisya). I am the eternal happiness or bliss state, I am Shiva, I am Shiva. ||5||

- Na Mrityur... Chidananda Rupam Sivoham is teaching.

Verse 105 :

सकलोपनिषत्सु शरीरभूतः
परमात्मपदैकविभक्तितया ।
उपदेशवचांस्यनयैव दिशा
गमयेन्मतिमानभियुक्ततया ॥१०५॥

In all the Upanishads, the principal statements, where (the word denoting) the individual Self is mentioned in the same case relation with the word expressing the Supreme Self, should be interpreted diligently in this way itself.
[Verse 105]

- Verse 9 – 39 – Pratingya.
- Verse 105 – 113 – Nigamanam.
- For preparing mind Karma Yoga / Upasana Yoga / Bhakti Yoga / RY / KUY.
- Sravanam – For knowledge
- Mananam – Clear Vidhi Vadana Doubts.
- Nididhyasanam – Remove Δ format in which we look for future Jeevan Mukti or Videha Mukti.
- What is nature of Mahavakyam.
- No proposition – like in, with, for sake of, upon between Jivatma and Paramatma.
- With preposition, 2 different ones, relations established.
- Non prepositional statements called Samanadhi Karanya Vakyam.
- **If We say :**

Jivatma from Paramatma



Karyam



Karanam

- Accept Vastu Vada without falling into 4 traps of Purva Pakshi.

Verse 106 :

द्रविडोऽपि च तत्त्वमसीति वचो
विनिवर्तकमेव निरूपितवान् ।
शबरेण विवर्धितराजशिशो -
निजजन्मविदुवित्तनिदर्शनितः ॥१०६॥

And even Dravidacarya has demonstrated the text "Thou art that" as removing (the ignorance of the individual Self) through the illustration of a prince who had been brought up by the hunter (and whose ignorance was removed by) the statement of the one who knew his real birth.
[Verse 106]

- Totaka gets support of Dravidacharya – who was contemporary of Gaudhapacharya.
- Shankara refers to Dravidacharya a great Advaitin in Brihadaranyaka Upanishad – Chapter 2 – 1 – 20 Ajatshatru Brahmanam “Satyasya Satyam”.

स यथोर्णनाभिस्तन्तुनोच्चरेत्, यथान्नेः क्षुद्रा चिस्फुलिङ्गा
व्युच्चरन्ति, एवमेवास्मादात्मनः सर्वे प्राणाः, सर्वे लोकाः,
सर्वे देवाः, सर्वाणि भूतानि व्युच्चरन्ति ; तस्योप-
निषत्—सत्यस्य सत्यमिति ; प्राणा वै सत्यम्, तेषामेष
सत्यम् ॥ २० ॥

sa yathorṇanābhīś tantunoccaret, yathāgneḥ kṣudrā visphulingā
vyuccaranti, evam evāsmād ātmanaḥ sarve prāṇaḥ, sarve lokāḥ,
sarve devāḥ. sarvāni bhūtāni vyuccaranti: tasyopaniṣat, satyasya
satyam iti prāṇā vai satyam, teṣām eṣa satyam ॥ 20 ॥

As a spider moves along the thread (it produces), and as from a fire tiny sparks fly in all directions, so from this Self emanate all organs, all worlds, all gods and all beings. Its secret name (Upanishad) is the Truth of truth. The vital force is truth, and It is the truth of that. [II – I – 20]

Example of Dravidacharya :

- Prince lost in forest, brought up by hunter as his son (like Karna brought up as Charioteer's son). Minister who knows body marks discovers prince like Vedanta Guru.
- In proximity of forest, 3 Sharirams (Upadhi) taken as hunter.

- **Fact :**
I am incidentally amongst 3 Sharirms, I have no connections with them.
- Say Asangoham 3 times to drop 3 Abhimanams – Superimpositions.
Sthula – In Waking
Sukshama – in dreams
Karana – In sleep
- I am prince Atma – claim Samrajyam.
- Mahavakya deletes 3 Adhyasas, No addictions.
- Guru applies sandpaper for deleting 3 Superstitions.
- Prince need not start meditation to get Kingdom, Similarly Jivatma – need not meditate to claim Atma.
- We own up Ahamkara and keep slipping down as we are in love with it.
- Through this example Dravidacharya established Vastu Vada of Mahavakyam.

Verse 107 :

यत एवमतः स्वशरीरगता –
महमित्यविवेकमतिं सुदृढाम् ।
प्रविहाय यदक्षरमद्वयकं
त्वमवेहि तदक्षरमात्मतया ॥१०७॥

In this way, (since the text "Thou art That" effects the removal of ignorance), O disciple, give up the firm notion such as I am the body, This is mind etc. and ascertain that Brahman which is imperishable and non-dual to be your own Self. [Verse 107]

- Triangular format gives us Joys, excitements, pleasures.
- They are Branti - Delusions, Dukha Mayi, Moha Mayi Mandiram (Liquor) says Bartru Hari.

- Healthy Ananda = Born out of Vairagyam + Jnanam.
- Drop Ahamkara + Mamakara based addictions continuing with us for millions of Births.

Sva Sharira Matam :

- Ahamkara based on 3 bodies.
- Sthula : Worry about this Janma.
- Sukshma : Worry about next Janma.
- Through this Sthula, Abimana spreads to parents, Children, office, Wealth.
- Aham Abhimana leads to Mama Abimana (My wealth, My House...)
- Drop it mentally, Silently.
- Offer Anatma to Ishvara.
- Caring + Serving does not require Aham / Mama – Ishvaras property.
- Worry goes away instantaneously.
- Claim Aksharam, Jagat Karanam Brahman as myself.

Mundak Upanishad :

यत्तद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विमुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah ॥ 6 ॥

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

Buta Yonim :

- Aksharam, nondual, without second, message of Mahavakyam.
- Transference of Anatma from my possession to Bagwan's possessions, is alone result of Mahavakya.
- Why I can't possess anything?

3 Reasons :

- a) I am nondual, no second thing to possess.
- b) Anything other than me is Mithya, Possession of fake money is as good as no possession.
 - Antama being Mithya, I can't possess Anatma.
- c) I – Asanga Atma can't have relationship with anything...
 - No Sambanda possible.

Example :

- Monkey can't remove hand from Jar till it drops nuts.
- Jiva can't claim Aksharam Brahman, Until it drops Aham + Mamakara, which is a mental process requiring Vairagyam + Viveka.

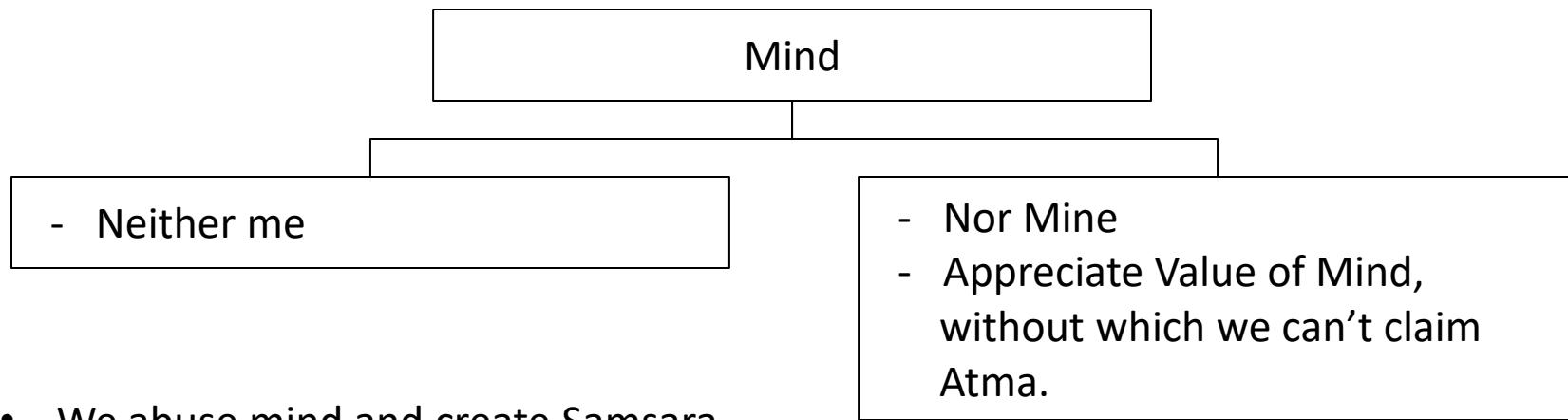
Verse 108 :

न मनो न मतिः करणानि च नो
न रजो न तमो न च सत्त्वमपि ।
न मही न जलं न च वह्निरपि
श्वसनो न नभश्च पदं परमम् ॥१०८॥

That Supreme Abode (i.e. Brahman) is not the mind, nor the intellect, nor the senses, nor can It be (the three Gunas) namely, sattva, rajas and tamas, nor is It (the five elements) namely, earth, water, fire, air and space.
[Verse 108]

How to drop Aham / Mamakara?

- By Neti Neti Process.



- We abuse mind and create Samsara.
- Mind Instrument, not me, not mine.
- Similarly negate Buddhi, Jnana Indriyam, Karma Indriyam, Pancha Koshas, Sharira Trayam, Avastha Trayam, Anatma properties - Sattva / Rajas / Tamas.
- Jnanis mind not Gunateeta but Saguna.
- Remove Aham, Mama from Anatma Prapancha – properties, and in other countries.
- Deliberately disown, not my real nature.

Verse 109 :

अमनस्कमबुद्धिमनिन्द्रियकं
विरजस्कमसत्त्वतमस्कमपि ।
अमहीजलववहृयनिलाम्बरकं
परमक्षरमात्मतयाऽश्रय भोः ॥१०६॥

The Supreme Brahman is beyond the mind, intellect, senses, the three qualities viz. Sattva, Rajas and Tamas and the five elements by name, earth, water, fire, air and space. O disciple! realize That as your own Self. [Verse 109]

| Verse 108 | Verse 109 |
|---|---|
| <ul style="list-style-type: none"> - Negation of Ahamkara in mind, Intellect Indriyas, 5 Elements, Sattva / Rajas / Tamas. | <ul style="list-style-type: none"> - Negation of Mamakara in mind, Intellect, Sense Organs, 5 Elements Sattva / Rajas / Tamas. |

- Who am I?

Mundak Upanishad :

यत्तद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनि परिपश्यन्ति धीराः ॥ ६ ॥

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That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

| Anatma | Atma |
|---|---|
| <ul style="list-style-type: none"> - Original Nature is Dukham, Samsara - Has borrowed Pratibimba Ananda from Atma. - Can give only suffering. | <ul style="list-style-type: none"> - Original nature is Ananda. - Has borrowed Dukham from Anatma. - Can give only Sukham. |

- When you want Ananda, Resort to Atma.
- Property of Anatma Dharma defined here as Sattva / Rajas / Tamas.

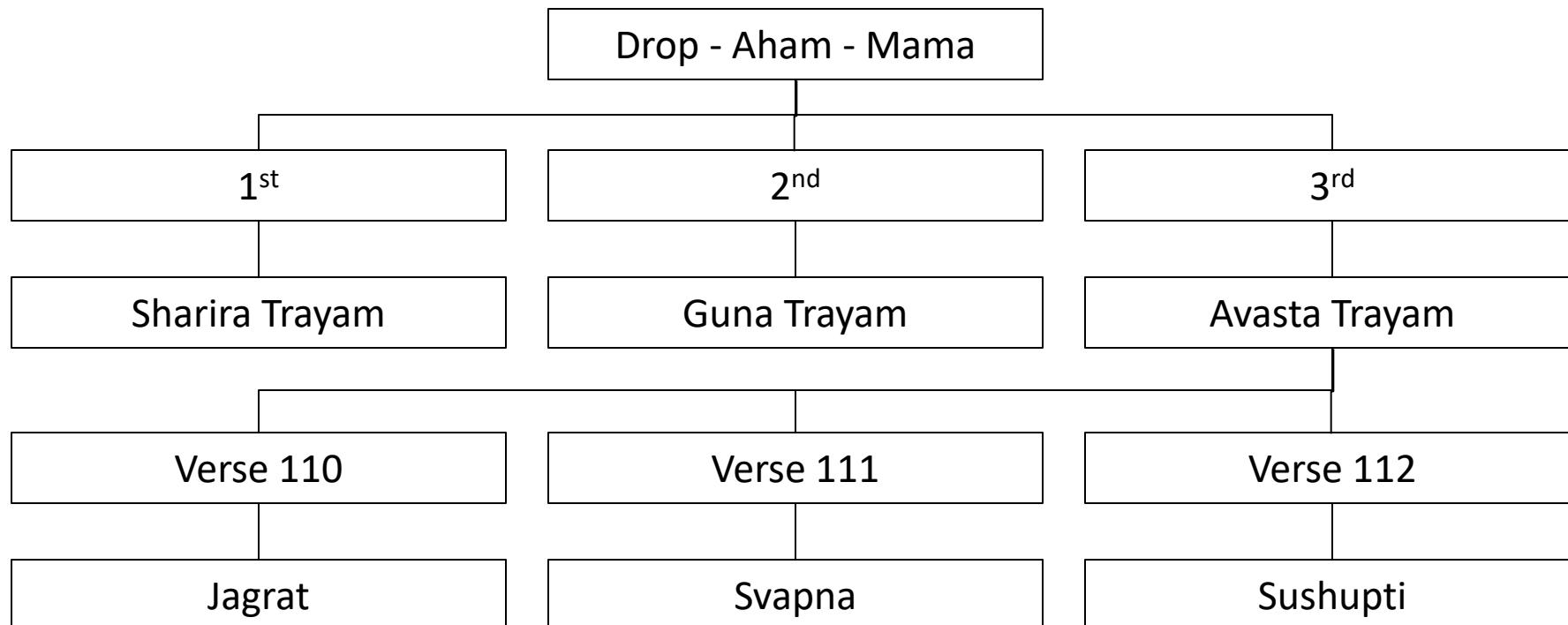
Verse 110 :

करणानि हि यद्विषयाभिमुखं
प्रगमय्य मतिर्विषयेषु चरेत् ।
तदु जागरितं प्रवदन्ति बुधा
न तदस्ति ममेत्यवगच्छ दृशोः ॥११०॥

The wise describe that state waking in which the internal organ moves about the objects of pleasure, having diverted the senses towards them. This state, O disciple, is not for Me, the self-luminous Atman. [Verse 110]

Jagrat :

- 3 Gunas express in form of 3 Avastas.



- Be in and through all but let it be loose connection.
- Avasta Trayam is Antah Karana Dharma.
- Jivatma Minus Anatma = Paramatma.
- Avasta Traya Sakshi = Pure Consciousness, Identical with Paramatma = Pure Existence.
- Sakshi Pure Consciousness stands looking at pure Existence, Both together called Sat Chit Ananda Svarupam.
- How to implement equation in practical life? By Baga Tyaga Lakshana.
- Pure Existence and Pure Consciousness are one and the same.
- Aham Mama Tyaga from 3 states is the way.

Gita :

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः।
निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥ २.७१ ॥

That man attains peace who, abandoning all desires, moves about without longing, without the sense of I-ness and my-ness. [Chapter 2 – Verse 71]

मयि सर्वाणि कर्मणि सञ्च्यस्याध्यात्मचेतसा।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३.३० ॥

Renouncing all actions in Me, with the mind centred on the Self, free from hope and egoism (ownership), free from (mental) fever, (you) do fight! [Chapter 3 – Verse 30]

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च।
निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ १२.१३ ॥

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain, and forgiving... [Chapter 12 – Verse 13]

अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम्।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ १८.५३ ॥

Having abandoned egoism, power, arrogance, desire, anger and aggrandisement, and freed from the notion of mine, and so peaceful – he is fit to become Brahman. [Chapter 18 – Verse 53]

- Remain bodiless, mindless, wordless, own up Sakshi Chaitanyam, Tvam Pada Lakshyartha.
- Handover Ahamkara + Mamakara to Apara Prakriti – Chapter 7 or Chapter 11 – Vishvasvarupa Ishvara.

Jagrat Definition :

- Maithi Vishayeshu Chare.
- When mind moves through sense organs to sense objects, Grazing called Jagrat.
- Pragmayati – Mind directs sense organs into 5 fields.

Gita :

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ २.६७ ॥

For, the mind which follows in the wake of the wandering senses, carries away his discrimination, as the wind carries a boat on the waters. [Chapter 2 – Verse 67]

- Tatu Mama Nasti – This Jagrat Avasta does not belong to me.
- When I claim Jagrat Avasta as mine I am called Vishwa, Svapna as mine, Tejasa, Sushupti as mine, Pragya.
- Aham Na Bahish Pragyam Chaitanyam, Antah Pragyam, Na Pragyana Ganam.
- There is Punyam in listening to Mandukya Upanishad 7th Mantra.

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ १७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agravyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- Find sometime daily to claim this truth, Our greater nature.
- Extroverted condition of mind = Jagrat.

Verse 111 :

करणानि यदोपरतानि तदा
विषयानुभवाहितवासनया ।
विषयेण विना विषयप्रतिमं
स्फुरणं स्वप्नं प्रवदन्ति बुधाः ॥१११॥

The state, when the sense organs have ceased functioning and when due to the residual impressions deposited by the past experiences there is the manifestation similar to the cognition of sense objects though no sense object is there, is termed dream by the wise. [Verse 111]

- Aham na Teijasa Bavami.

Spiritual Study

Prakarana Granthas

- Tattwa Bodha
- Atma bodha
- Vivekchoodamani
- Panchadasi

Akarana Vedanta Granthas

- Gita
- Upanishad
- Brahma Sutra

Prakarana Granthas – 2nd Round

- Sruti Sara Samudhranam
- Naishkarmya Siddhi
- Drk Drishya Viveka

- Sruti is a mirror, they reveal my own beauty, my own glory.
- When mind is introvert, mind does not travel outwards through sense organs to sense objects.
- Sense organs are gateways of experiences and are completely closed.
- Mind plays recorded messages of Jagrat.

Definitions

Verse 110

Verse 111

Verse 112

Extrovertedness of Mind

Introvertedness of Mind

When mind passive

Jagrat :

- Because of self ignorance, we look at world as separately existing.
- Jagrat belongs to mind.
- I Sakshi don't have any connection.
- I have new name Vishwa.

Svapna :

- Karanam and Indriyams folded, nonfunctional.
- Vishaya Rahita Vishaya Vritti.
- Because of self ignorance, we look at them as sense objects separately existing.
- Generated by Vasanas, imprints, Phenomena.

Sushupti

- Svapna Avasta belongs to mind.
- I – Sakshi have no connection with Svapna.
- I have new name Teijasa.

Verse 112 :

करणस्य धियः स्फुरणेन विना
 विषयाकृतिकेन तु या स्थितता ।
 प्रवदन्ति सुषुप्तिममुं हि बुधा
 विनिवृत्ततृष्णः श्रुतितत्त्वविदः ॥११२॥

The wise who are of subdued passions and who know the inner meaning of the Upanishads declare the state of deep sleep as that when there is no manifestation of the mind, the (internal) organ, in the form of sense objects.
 [Verse 112]

Sushupti Definition :

- When mind neither extrovert nor introvert, passive state, blank state of no experience.
- When connected with Sushupti, I am given new name Pragya – Pragyana Ghanam.
- Pragyanam – is common consciousness which I am.
- This Consciousness, unconnected with Avasta Trayam is Turiyam.
- 3 states belong to mind, they are mutually exclusive (Jagrat, Svapna, Sushupti)
 Distinct Separate.
- I don't negate Anubava experience but Sambanda negated.
- Otherwise Samsari gets stuck.
- Each Avasta connected to 3 Gunas.

| Jagrat | Svapna | Sushupti |
|----------------|----------------|-----------|
| Rajas / Sattva | Sattva / Rajas | Tamo Guna |

- Negate Avasta Trayam like negating Guna Trayam – Gita Chapter 14.
- Aham Sarvada Gunateeta, always Nirguna, Iti Avagachha (Register in mind).
- Atma alone called Turiyam without any connection to 3 Avastas.

Verse 113 :

इति जागरितं स्वप्नं च धियः
क्रमतोऽक्रमतश्च सुषुप्तमपि ।
न कदाचिदपि त्रयमस्ति ममे -
त्ववगच्छ सदाऽस्मि तुरीयमिति ॥११३॥

O disciple, the three states namely, waking, dream and deep sleep occurring successively or unsuccessfully, belong to the internal organ and never to Me, the Self; therefore know that I am the fourth. [Verse 113]

- Why Turiyam called 4th state?
- Turiyam not 4th state.
- If it is, it will be mutually exclusive.
- When Turiyam is there Vishwa, Teijsa, Pragya will not be there.
- Don't commit Blunder.
- Turiyam different from each Avasta, but Turiyam is in and through all 3 Avastas – Very Important point.

| Gold | Ring, Bangle, Chain | Turiyam | Jagrat, Svapana, Sushupti |
|--|--|--|--|
| <ul style="list-style-type: none"> - Different from all 3. - In and through all 3. | <ul style="list-style-type: none"> - Even when Ring / Bangle / Chain exists Gold Exists. - 3 Functional names. | <ul style="list-style-type: none"> - Different from mind and its attributes but in and through all 3. | <ul style="list-style-type: none"> - Vishwa / Teijsa / Pragya. - 3 functional names. |

- How to differentiate Vishwa and Turiyam?

| Vishwa | Turiyam |
|---|--|
| <ul style="list-style-type: none"> - When I say I am Vishwa and claim Jagrat Avasta as my attribute. - At time of mistake, I am Vishwa. | <ul style="list-style-type: none"> - When I say and claim Jagrat Avasta does not belong to me in Jagrat. - Jagrat Avasta does not have connection to me, Unconnected Consciousness, I am called Turiyam (Crucial Point) |

- Vishwa and Turiyam Differentiated in terms of Understanding, not in terms of separate experience.
- Turiyam Anubava does not exist separate from Vishwa / Teijasa / Pragya Anubava.
- When I declared I have no connection with any of the Avasthas – Who am I? – **Turiyam.**
- **Example :**
 - Moonlight
 - I continue to experience moonlight.

| Ignorant | Wise |
|--|--|
| <ul style="list-style-type: none"> - I experience moonlight | <ul style="list-style-type: none"> - I experience Sunlight, because of Understanding. |

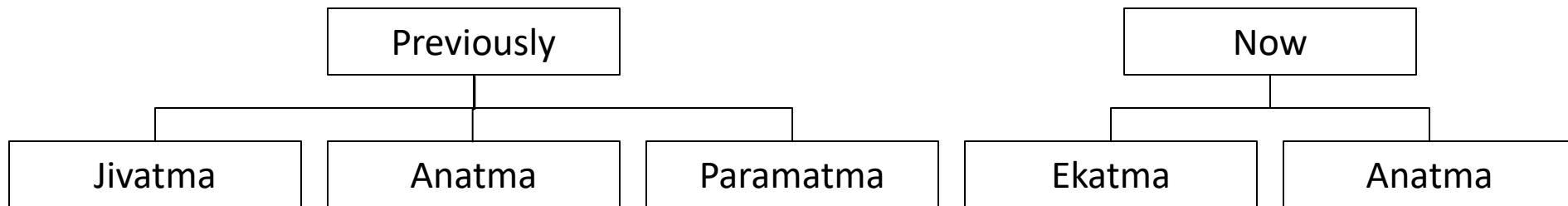
- Cognitively both experience Moonlight.
- Consciousness experienced in the same way by ignorant and wise.

| Ignorant | Wise |
|--|--|
| <ul style="list-style-type: none">- Calls it Vishwa because along with Consciousness he adds all attributes. | <ul style="list-style-type: none">- Understands Vishwa as Turiyam by dropping unwanted Attributes.- It is new understanding of already experienced Vishwa.- Revised self Conclusion based on Shastric teaching is Atma Jnanam. |

- Mahavakya Reinforcement – Verse 105 -113 Over.

Conclusion :

- Jivatma minus Anatma = Paramatma.
- Hence Jivatma is identical with Paramatma.



First Stage : Verse 105 – 113

- Jivatma and Paramatma resolved into Ekatma by Jivatma / Paramatma – Aikyam.

Second Stage : Verse 114 – 156

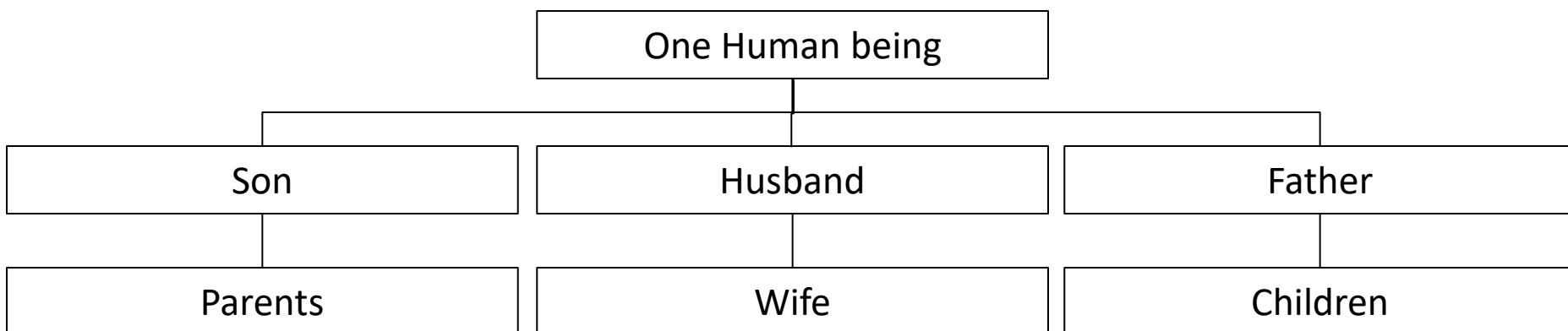
- Anatma Mithyatva Sidyartham.
- As long as Antama is Satyam it will retain its capacity to hurt me 24 x 7.
- I can't get out of Samsara, Moksha never possible till Anatma Mithyatva Nishchaya takes place.

Verse 114 :

यदु जागरितप्रभृतित्रितयं
परिकल्पितमात्मनि मूढधिया ।
अभिधानमिदं तदपेक्ष्य भवे –
त्परमात्मपदस्य तुरीयमिति ॥११४॥

This denotation fourth is possible for the (Supreme) Self only with reference to the three states waking etc. Which have been imagined in the Self by the ignorant. [Verse 114]

- If Atma is Ekatma, how you call it Turiyam – 4th ?
- As illuminator of each Avasta Atma given a particular Name.



One Turiya Atma

Vishwa

Teijasa

Pragya

Revealer of Jagrat

Revealer of Svapna

Revealer of Sushupti

- 3 Conditions, Incidental Names.
- To differentiate, from other 3, we call it 4th.
- From my own standpoint, I am pure Chaitanyam without 3 states.
- 3 States superimposed on Atma by Mooda's.
- Anatma problems of each state thrown upon myself by Adhyasa – I am called Vishwa / Teijasa / Pragya.
- When I say I have no problems, I am called Turiyam.
- What is the difference between Vishwa / Teijasa / Pragya and Turiyam?
- Minds Condition.

Gita :

प्रलपन्विसृजन्तुलभून्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ५.९ ॥

Speaking, letting go, seizing, opening and closing the eyes – convinced that the sense move among the sense objects. [Chapter 5 – Verse 9]

नादते कस्यचित्पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ ५.१५ ॥

The Lord takes neither the demerit nor even the merit of any; knowledge is enveloped by ignorance, thereby beings are deluded. [Chapter 5 – Verse 15]

- Even now I am Turiyam, if I understand Anatma Problems belong to Anatma, not to me Atma.
- Anatma is a lower order of reality.
- Understanding I am free Atma is Moksha.

| I am Vishwa / Teijasa / Pragya | I am Turiyam |
|--------------------------------|---|
| - Old Self Conclusion | <ul style="list-style-type: none"> - New Self Conclusion - Benefit of Sravanam / Mananam / Nididhyasanam. - Shift from Δ to Binary format. |

Verse 115 :

यदपेक्ष्य भवेदभिधानमिदं
परमात्मपदस्य तुरीयमिति ।
तदसत्यमसत्यगुणश्च ततः
परनिर्मितवारणचेष्टितवत् ॥११५॥

(The three states) with regard to which the name turiya (fourth) is possible for the Supreme Self are unreal and consequently they are the characteristics of what is unreal (i.e. mind) just like the gestures of an artificial elephant.
[Verse 115]

Is it possible for us to connect Jagrat problems to Turiyam?

- Connection never possible as Atma Turiyam is Asangam.
- By making real connection with Jagrat Avasta problems I am given a new Name.
- I am Untouchable, Asparsha Yoga in Mandukya Upanishad.
- Fourth Name based on 3 Unreal name.
- I am Nama Rahitaha – Amatra, Avyavaharyam, Temporarily called 4th.

Steps :

a) Introduce Vishwa / Teijasa / Pragya :

- From their standpoint reveal
- Turiyam – Adhyaropa.

b) Falsify Vishwa / Teijasa / Paramatma :

- Remove Avasta Trayam as Mithya.
- 3 Pairs associated with 3 Avastas – Asatyam conditions of mind.

c) What remains?

- Shantam
- Shivam
- Anyavaharyam
- Advaitam
- Turiya Atma

Why Avasta Trayam Mithya?

- This Verse is Pramanam – They are attributes of mind, Mano Gunaha.

Why mind is Mithya?

- Because entire creation is Mithya like puppet shadow show on Satya Brahman.
- What is Satyam? Turiyam alone without name Turiyam.
- I am that Turiyam is the grand Vision.

- Get total picture and revise summary in the mind several times to get it imprinted by Mananam.
- 114 + 115 – General Introduction.

Verse 116 :

गगनप्रमुखं पृथिवीचरमं
विषयेन्द्रियबुद्धिमनःसहितम् ।
जनिमज्जगदेतदभूतमिति
श्रुतयः प्रवदन्त्युपमानशतैः ॥११६॥

The Upanishads speak of this artificial universe consisting of (the five elements) beginning from space to earth along with sense objects, senses, intellect, mind etc. as unreal through hundreds of illustrations. [Verse 116]

Verse 116 – 156 : Full Elaboration 41 Verses

- Most Important section of Sruti Sara Samudharayam.
- “Avastha Trayam is Mithya” because mind, holder of Avasta Trayam is Mithya.
- Body, Mind, Universe, Avasta Trayam is Anatma, Abutam, Asatyam.

| Svapna | Jagrat |
|----------------------|---|
| - Born out of Nidra. | - Born out of Super Nidra, Maha Nidra, Maya, Ignorance of self. |

Why is Universe Mithya?

- Any product has manufacturing and expiry date.
- Product = Cause + Nana / Rupa.
- Chain / Ring / Bangle = Gold + Name + Function.
- Ornaments are not there without gold.

- Product seemingly exists, borrowing existence from Satyam, Gold.
- World seemingly exists, borrows existence from independently existing Atma – Turiyam.

Kaivalyo Upanishad :

मर्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्यमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam |
mayi sarvam layam yāti tadbrahmādvayamasmyaham || 19||

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Jagat consists of Akasha to Prithvi 5 elements – products, Buta Prapancha and Bautika Prapancha.

Chandogya Upanishad : 6th Chapter

| Karanam | Karayam |
|---|---|
| <ul style="list-style-type: none"> - Mud, Gold, Iron - Higher Order of reality. - Satyam - Brahman / Atma | <ul style="list-style-type: none"> - Pot, Ornament, Nail cutter - Name, Form, Function - Lower order of reality. - Universe / Anatma. |

Side Topic :

- How to derive Mithyatvam from Jivatma / Paramatma – Aikyam.

a) Question :

Abheda Aikyam from what standpoint?

- Sthula Shariram
- Sukshma Shariram
- Karana Shariram
- Abheda only from Chaitanya Drishti.



Jivatma / Paramatma widely different

| Bheda | Abheda |
|---|--|
| <ul style="list-style-type: none">- Sthula, Sukshma, Karana- 75 %- Three – Majority | <ul style="list-style-type: none">- Chaitanyam- 25 %- One - Minority |

Purva Pakshi : Argument

- Bheda or Bheda-Abheda dominant.
- Must accept.

Shankara :

- Refutes Bheda and Bheda – Abheda.
- To refute them, he proves Bheda is insignificant.
- Bheda you talk is from Sharira Trayam standpoint.

- We say Sharira Trayam and Prapancha Trayam is Mithya.
- Bheda is only Mithya level.
- Even when Jnani is deficient at 3 Sharira levels, he boldly says :

Taittriya Upanishad :

अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव ।
 ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि ।
 द्रविण सवर्चसम् । सुमेध अमृतोक्षितः ।
 इति त्रिशङ्कोर्वेदानुवचनम् ॥ ? ॥

**aham vrksasya reriva, kirtih prsthamb gireriva,
 urdhvapavitro vajintva svamrtamasmi,
 dravinagm savarcasam, sumedha amrtoktsitah,
 iti trisankorvedanuvacanam II 1 II**

I am the stimulator in the tree of universe. My fame (glory) is high as the peaks of the mountains. High and pure am I like the essence in the sun; I am the power and the wealth, effulgent with intuition. Intelligent, imperishable and undecaying am I – this is the sacred recitation of Trisanku, after he realised the Truth. [I – X – 1]

- Na janma, Mrityu – Indriyanasti.

Nirvana Shatkam :

न पुण्यं न पापं न सौख्यं न दुःखं
 न मन्त्रो न तीर्थं न वेदा न यज्ञाः ।
 अहं भोजनं नैव भोज्यं न भोक्ता
 चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ४

Na Punyam Na Papam Na Saukhyam Na Dukham
 Na Mantra Na Teertham Na Vedo Na Yajnaha
 Aham Bhojanam Naiva Bhojyam Na Bhokta
 Chidananda Rupa Shivoaham Shivoaham

I am not Punya (good deed), Paap (Sin), Saukhya (friendship), or Dukha (Grief). Neither I am chants (Mantra) or Shrine (Teertha) nor I am the Veda or the sacrifice and oblation. Also, I am not the food, or the one that should be eaten, or the eater. I am eternal happiness or bliss state, I am Shiva, I am Shiva. ||4||

Argument no 1 :

- Sruti reveals Mithyatva Sharira Trayam.

Argument no 2 :

- Aikyam presupposes Anatma Mithyatvam.

c) Totaka gives 3rd way :

- Entire Jagat Mithya – Mithya because it is product, Karyam, Nonsubstantial.
- Nama, Rupa can't be counted, No substantiality.
- Chandogyo Upanishad 6th Chapter – proof.

Verse 117 :

कफपित्तसमीरणधातुधृतं
कुशरीरमिदं सततं हि यथा ।
प्रभवप्रभृतिप्रलयान्तमिदं
जगदग्निरवीन्दुधृतं हि तथा ॥११७॥

Just as this worthless body is always supported by the three humours namely, kapha, pitta and vata, this world from origin to dissolution is held by fire, sun and moon.
[Verse 117]

a) Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्वैक आहुरसदे-
वेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiyam;
Taddhaika ahurasadevedamagra asidekamevadvitiyam
tasmadasatah sajjayata [1]*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

b) Brahma Karanam :

- Karyam Product - Sukshma Buta Trayam - Tejo – Ap – Annam



Sthula Prapancha, Sharira
Including Vak Mandaha

| Surya | Chandra | Agni | 3 Luminaries |
|------------------------|--------------------------|--|-----------------|
| During Day illuminates | During Night illuminates | When both Surya + Chandra not there Agni illuminates | Represent Jagat |

- Visualise Product as product of Surya, Chandra, Agni, very powerful Illuminators.

Gita :

यदादित्यगतं तेजो जगद्भासयते ऽखिलम्।
यच्चन्द्रमसि यच्चाश्वौ तत्तेजो विद्धि मामकम् ॥ १५.१२ ॥

That Light which is residing in the sun and which illuminates the whole world, and that which is in the moon and in the fire – know that light to be Mine. [Chapter 15 – Verse 12]

गामाविश्य च भूतानि धारयाम्यहमोजसा।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १५.१३ ॥

Permeating the earth I support all beings by (My) energy ; and having become the juicy moon I nourish all herbs. [Chapter 15 – Verse 13]

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १५.१४ ॥

I, have become (the fire) Vaisvanara, abide in the body of beings, and associated with prana and Apana, digest the four-fold food. [Chapter 15 – Verse 14]

- Sunlight gives energy to all beings
- Moonlight – Nourishes Plants
- Agni – Digestive Fire
- What is logic that Surya, Chandra, Agni is Mithya?



- Red
- Rahitam
- Agni

- White
- Shukla
- Jalam

- Black
- Where low Temperature
- Prithvi

- 3 Luminaries – Gross Fire
- 3 Colors
- 3 Sukshma Elements
- Brahman alone Sustains them.

} Products - Mithya

Second Reason :

- Jyoti Trayam Sustains Universe.
- Macro level – Cosmic body.
- Micro level - Dhatus Trayam Sustains.

| Vata | Pitta | Kapha |
|------|-------|--------|
| Vayu | Bile | Phlegm |

Verse 118 :

जगतः स्थितिकारणमित्थमिदं
प्रथितं रविवह्निशशित्रितयम् ।
स्मृतिवेदजनेषु भृशं यदिति
श्रुतिरीरितवत्यनृतं तदिति ॥११८॥

Thus these three i.e. sun, fire and moon are quite well-known among the Srutis, Smrtis and the people as the source of sustenance (of this world). Srutis have declared them to be unreal. [Verse 118]

Two Levels

(I)

- Surya, Chandra, Agni = Karanam
- World, Shariram = Karyam

(II)

- Brahman - Karanam
- Surya Chandra, Agni
- 3 Colurs
- 3 Elements
- Buta Trayam

Karvam

Verse 119 :

यदु रोहितशुक्लसुकृष्णमिदं
ज्वलनादिषु रूपमवैति जनः ।
तदु तैजसमाप्यमथान्नमिति
ब्लृवती त्रयमेव तु सत्यमिति ॥११९॥

The Scriptural texts speaking of these colours, namely, red, white and black, which people see in fire etc. to be really belonging to (subtle) fire, (subtle) water and (subtle) earth, respectively, declare the three colours alone to be true. [Verse 119].

Chandogyo Upanishad :

यदग्ने रोहितःरूपं तेजसस्तद्रूपं यच्छुक्लं तदपां
यत्कृष्णं तदन्नस्यापागादग्नेरग्नित्वं वाचारम्भणं
विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥ ६.४.१॥

**Yadagne rohitam rupam tejasastadrupam yacchuklam tadapam
yatkrsnam tadannasyapagadagneragnitvam vacarambhanam
vikaro namadheyam trini rupanityeva satyam II 6.4.1 II**

The red colour of gross fire is from subtle fire, the white colour is from subtle water, and the dark colour is from subtle earth. Thus that which constitutes the fire-ness of fire is gone. All changes are mere words, in name only [i.e., fire is only a name indicating a certain condition]. The three colours are the reality. [6 – 4 – 1]

यदादित्यस्य रोहितःरूपं तेजसस्तद्रूपं यच्छुक्लं तदपां
यत्कृष्णं तदन्नस्यापागादादित्यादादित्यत्वं वाचारम्भणं
विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥ ६.४.२॥

**Yadadityasya rohitam rupam tejasastadrupam yacchuklam tadapam
yatkrsnam tadannasyapagadadityadadityatvam vacarambhanam
vikaro namadheyam trini rupanityeva satyam II 6.4.2 II**

The red colour of the sun is from fire, the white colour is from water, and the dark colour is from earth. Thus that which constitutes the sun-ness of the sun is gone. All changes are mere words, in name only. The three colours are the reality. [6 – 4 – 2]

यच्छुन्द्रमसो रोहितःरूपं तेजसस्तद्रूपं यच्छुक्लं तदपां
यत्कृष्णं तदन्नस्यापागाच्छन्द्राच्छन्द्रत्वं वाचारम्भणं
विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥ ६.४.३॥

**Yaccandramaso rohitam rupam tejasastadrupam yacchuklam tadapam
yatkrsnam tadannasyapagaccandraccandravatvam vacarambhanam
vikaro namadheyam trini rupanityeva satyam II 6.4.3 II**

The red colour of the moon is from fire, the white colour is from water, and the dark colour is from earth. Thus that which constitutes the moon-ness of the moon is gone. All changes are mere words, in name only. The three colours are the reality. [6 – 4 – 3]

Chandogyo Upanishad :

यद्विद्युतो रोहितः रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां
यत्कृष्णं तदन्नस्यापागाद्विद्युतो विद्युत्वं वाचारम्भणं
विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥ ६.४.४ ॥

yadvidyuto rohita rupa tejasastadrupam yachuklam tadapam
yatkrsnam tadannasyapagadvidyuto vidyuttvam vacarambhanam
vikaro namadheyam trini rupanityeva satyam ॥ 6.4.4 ॥

The red colour of lightning is from fire, the white colour is from water, and the dark colour is from earth. Thus that which constitutes the lightning-ness of lightning is gone. All changes are mere words, in name only. The three colours are the reality. [6 – 4 – 4]

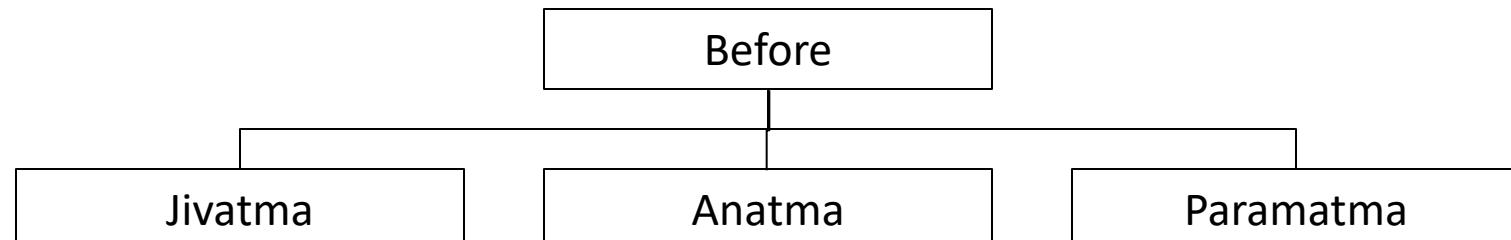
- Red, White, Black – 3 Colours found in entire creation, represent 3 Subtle Elements.
- Seeing Sun } Vedantin says no Sun, Universe
and Universe } only 3 Elements, Products

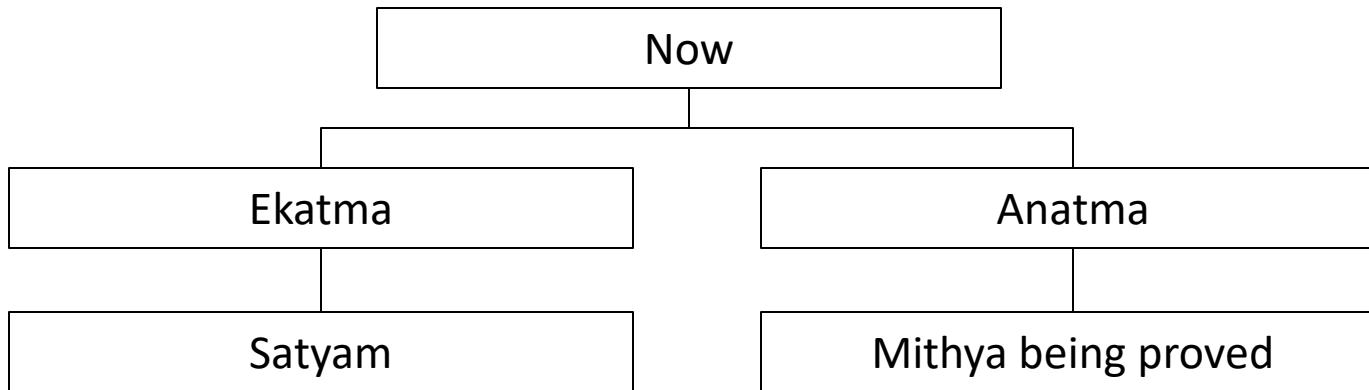
First :

- Tejo Bannam Satyam.
- Universe Mithya.

Second :

- Brahma Satyam.
- Tejo Bannam – Mithya.





- Anatma – regularly called as Jagat, Karyam, no Existence of its own, Nominal Existence, Given Name because of form.
- Other than name and form, world is only a product, No substantiality, No existence of its own.
- This is method used in all Upanishads, to reveal Brahman.
- Upanishads establish Mithyatvam, Not Shankara.
- Karanam inherent in Karayam pervades Karyam.

3 Luminaries
 3 Colours }
 3 Elements } Products – Mithya

- In our mind replace Sukshma Varna Trayam with Sukshma Buta Trayam = Karana Trayam like we see one Gold in all 3 Ornaments.

| Karanam | Karyam |
|---|--|
| <ul style="list-style-type: none"> - Real Satyam - Varna Trayam | <ul style="list-style-type: none"> - Mithya, Unreal - Jyotis Trayam representing Universe. |

Verse 120 :

रुचकप्रमुखं कनकादिमयं
रुचकाद्यभिधाननिमित्तमपि ।
असदित्यवगम्यत एव यतो
व्यभिचारवती रुचकादिमतिः ॥१२०॥

Indeed the necklace etc. which are made up of gold and which are responsible for the expression "necklace" etc., are found to be unreal because the impression of necklace etc. is liable to change. [Verse 120]

Verse 120 + 121 :

- Examples from Chandogyo Upanishad – Chapter 6.
 - Clay - Earthenware
 - Gold - Ornaments
 - Iron - Gadgets
- Every Ornament has own shape which is called product born out of Gold.
- **Shape :**
Has experiential Existence for us to experience it, but has no real existence.

| Round | Small Round |
|--------|-------------|
| Bangle | Ring |

- Shape is condition for various Nama's, otherwise all Gold.
- Shape has validity, not totally nonexistent Asat like Rabbit's Horn. It is called Sad-Asat Vilakshanam.

Mithya Definition

Not Satyam, Existent

Not Non-Existent Asat

Seemingly Existing Sad –
Asat Vilakshanam

- Form is subject to change, Impermanent.
- Changeable – Mithya.
- Non Variable – Satyam.

Verse 121 :

न कदाचिदपि व्यभिचारवती
कनकादिमतिः पुरुषस्य यतः ।
तत एव हि सत्यतयाऽभिमतं
कनकादिविपर्यय एषु नहि ॥ १२१ ॥

The impression of gold etc., however, is never changeable and hence (gold etc.) are considered to be real. The misapprehension as "This is not gold", indeed, will not arise with regard to gold or necklace etc., the products thereof.
[Verse 121]

Gita : Very Important Sloka

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ २.१६ ॥

The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the knowers of the truth (or the seers of the Essence).
[Chapter 2 – Verse 16]

| Gold | Ornaments |
|---|--|
| <ul style="list-style-type: none"> - Ever non variable, Satyam - In + through all products, Non changing. | <ul style="list-style-type: none"> - Relatively variable, Changing. |

- Apply same principle to Clay – Pot, Iron, Gadgets.

| Consciousness / Atma / Brahman | Avasta / Trayam |
|--------------------------------|-------------------------|
| Changeless, Satyam, Karanam | Changing Mithya Karanam |

Vyapti Generalisation :

- Whenever a thing is changing, it is Mithya.
- It depends on Satyam Substance.

Verse 122 :

रुचकादिसमं ज्वलनादिभवे-
दनृतत्वगुणेन तु सत्यतया ।
अरुणप्रमुखं ज्वलनप्रभृति -
प्रकृतित्रितयं कनकादिसमम् ॥१२२॥

By virtue of their characteristic of being unreal, the fire etc. correspond to necklace etc., while the three colours, red etc. which are the root cause of fire etc. correspond to gold etc. because of their state of being real. [Verse 122]

| Trini Rupani | Universe |
|--------------|----------|
| Karanam | Karyam |

- Teaching of Mithya in Chandogyo Upanishad not invented by Shankara.

Verse 123 :

अनयोपमयाऽनृततामवद्-
च्छुतिरग्निदिवाकरचन्द्रमसाम् ।
अमृषात्वमपि श्रुतिरुक्तवती
त्रितयस्य तु रक्तपुरःसरिणः ॥१२३॥

Through this illustrative example, the Scripture has declared the unreality of the fire, sun and moon and also the reality of the three colours red etc. [Verse 123]

- Acharyas always quote Vedas to get Validity for their statements.
- Without Vedas we have to establish through Pratyaksha + Anumana which will fail.

Katha Upanishad :

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ट ।
यां त्वमापः सत्यधृतिर्वतासि त्वादृद्भ्नो भूयान्नचिकेतः प्रष्टा ॥९॥

Naisa tarkena matir-apaneyā prokta 'neyaiva sujñanaya prestha,
Yam tvam-apah satya-dhrtir-batasi tvadrn no bhuyan-naciketah prasta ॥9॥

This knowledge which thou hast obtained is not attainable by argumentation ; it is easy to understand it, O dearest, when taught by a teacher who beholds no difference (between one Self and another) ; thou art fixed in Truth. May we have, O! Naciketas, an enquirer like thee? [I – II – 9]

- Mere logic can never establish Siddanta.

| Logic | Sruti |
|---|--|
| <ul style="list-style-type: none"> - Upa Jeevi - Secondary Pramanam | <ul style="list-style-type: none"> - Upajeevya Pramanam - Primary - Take Sruti Signature in the cheque, otherwise statements invalid. |

- Sruti proclaims Unreality, Mithyatvam, Vaitatyam – Gauda Pada – in Mandukya Upanishad Chapter 2 – Vaitatya Prakaranam.
- Agni, Surya, Chandra – represents universe being primary illuminators for the Universe – Gross Agni.
- They are Karyam.
- 3 Subtle elements – Sukshma Agni are Karanam.
- Karanam, Satyam, Karyam, Mithya.

Verse 124 :

अनृतत्वमिदं ज्वलनप्रभृते -
र्यदवादि भवेत्तदुदाहरणम् ।
वितथा विकृतिः सततं सकला
न तथा प्रकृतिः श्रुतिनिश्चयः ॥१२४॥

The unreality of fire etc. spoken of in the Scripture is the example and, that all the transformation is unreal which the cause is not so is the Upanisadic conclusion.
[Verse 124]

Purva Pakshi :

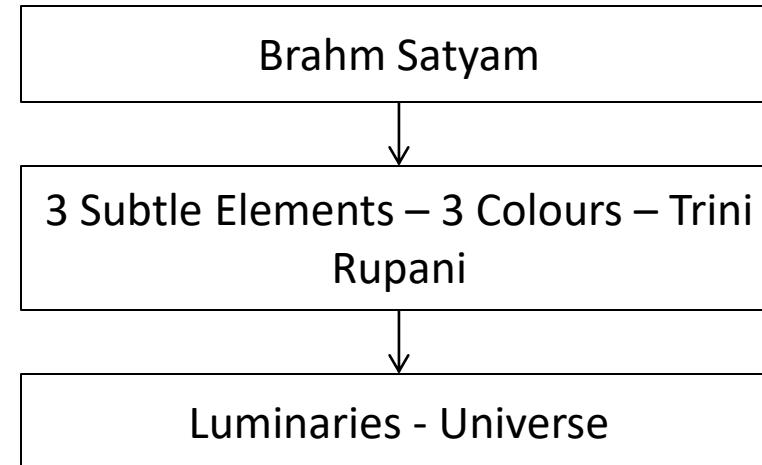
- What about my body - Mind – Pancha Koshas?

Totakas :

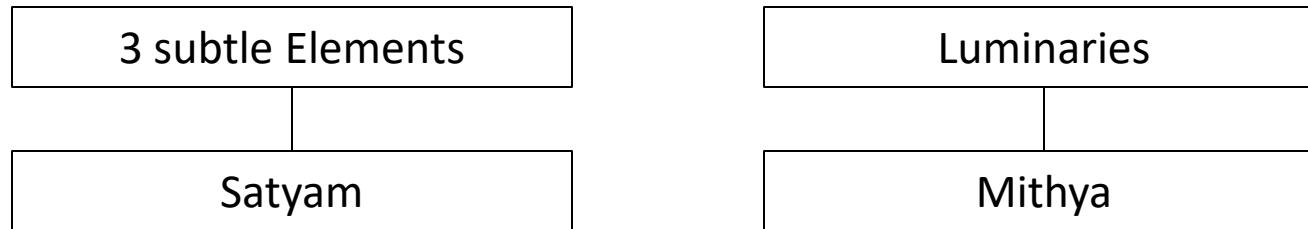
- 14 lokas , all bodies, Vak, Prana, Manaha Mithya.
- Annagum Hi Soumya – Chandogya Upanishad.
- This is extension Sloka.
- Unreality of 3 Luminaries, extended to 5 elements.
- Don't have absolute reality.
- Seemingly existent, Karyam but on enquiry not there – Not Karanam.

Prakriti Here :

- Karanam not Mithya.
- Brahma Satyam – Jagan Mithya firm teaching in Chandogyo Upanishad Chapter 6.



First :



| Karanam | Karyam |
|---|---|
| <ul style="list-style-type: none">- Satyam- Prakriti Tatha Na Bavati | <ul style="list-style-type: none">- Always Mithya – Space / Time / Universe.- Vikriti- Vitata = Vaitatyam Mandukaya Upanishad 2nd Chapter. |

Karanam for Universe – Prakriti used
for both

Brahman

- Vivarta Upadana Karanam
- Changeless material cause.
- Here Prakrti = Brahman.
- Satyam

Maya

- Parinama Upadana Karanam
- Changing material cause
- Generally Prakrti used for Maya.

Gita : [Chapter 13 – Verse 20]

- Prakritim Purusham cha eva...
- Prakrti = Maya.

Gita :

प्रकृतिं पुरुषं चैव विद्यनादि उभावपि।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान्॥ १३.२० ॥

Know you that Matter (prakrti) and Spirit (Purusa) are both beginningless ; and know you also that all modifications and qualities are born of Prakrti.
[Chapter 13 – Verse 20]

Verse 125 :

प्रदिदर्शयिषुर्वसनस्य यथा
वितथत्वमपास्यति तन्तुगुणम्।
अपकृष्य तु तन्तुसमं त्रितयं
ज्वलनप्रमुखस्य तथोक्तवती ॥ १२५ ॥

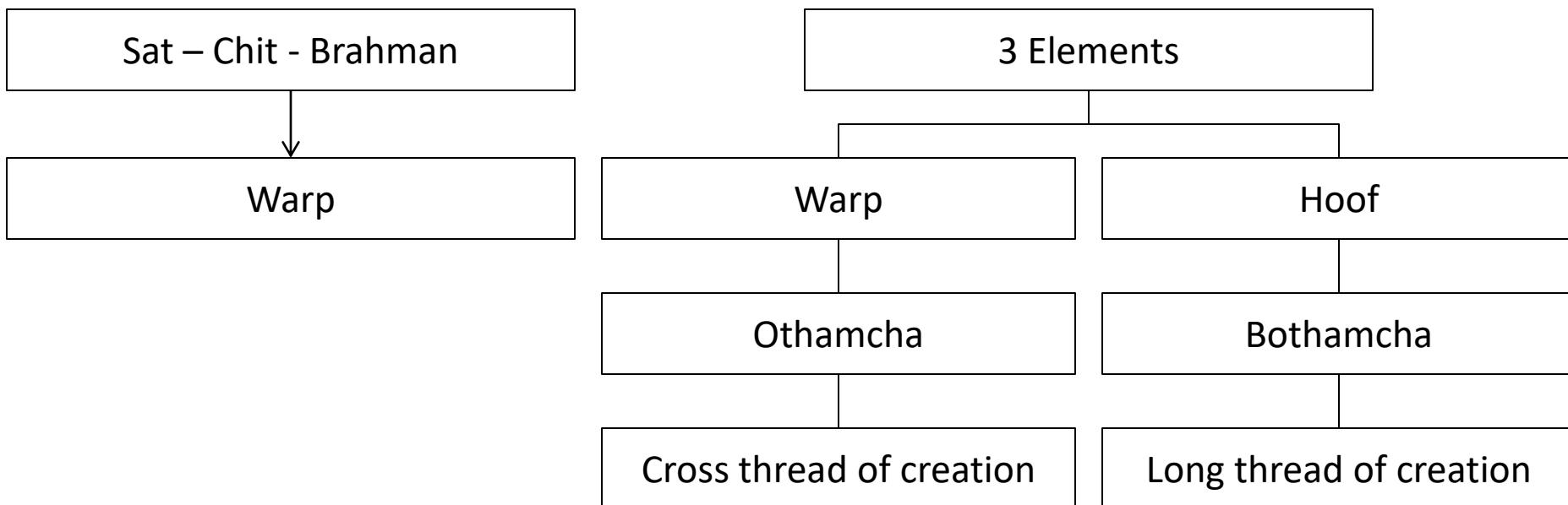
One who wants to show the unreality of cloth removes the threads one by one. In the same way, the Scripture, having extracted the three colours red etc. that are comparable to threads (in the above instance), has proved the unreality of fire etc. [Verse 125]

- How to demonstrate Mithyatvam of Karyam?

Mithya Definition :

- That which has borrowed existence.

| Lender/ Cause | Borrower / Effect Product |
|---|---|
| <ul style="list-style-type: none"> - Clay - Gold - Thread - Bricks - Rahita, Shukla, Krishna – 3 Sukshma Butas | <ul style="list-style-type: none"> - Pot - Ornaments - Cloth - Wall - Luminaries Sun, Moon, Gross fire |



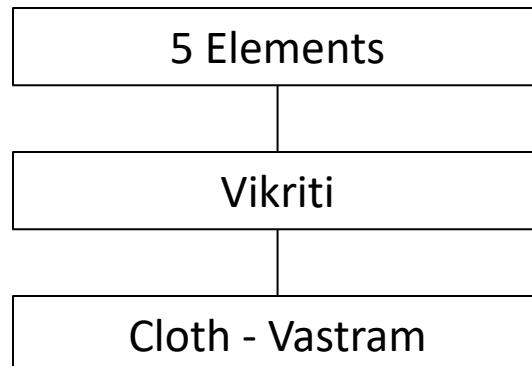
- Without string - No Cloth – Isavasyam Sarvam.
- Without cause – No Universe.
- Hence Brahman is Jagat Karanam, Satyam.
- World is Mithya – Vaitatyam.
- Jeevo Braheiva Na Paraha.
- Once You remove 3 elements, 3 luminaries don't exist – Become Mithya.
- Chandogyo Upanishad declares this.

Verse 126 :

अवनिप्रमुखं वियदन्तमिदं
 विकृतिस्तु परस्य भवत्यपरम् ।
 अनृतं त्वपरं विकृतिस्तु यतोऽ -
 वितथं तु परं प्रकृतिस्तु यतः ॥१२६॥

This (universe) right from earth to space which is the transformation of the Supreme Spirit i.e. Brahman is the other (form) there of. The other (form) of Brahman is unreal because it is a transformation. The Supreme Spirit, however, is not unreal since it is the cause. [Verse 126]

Extend same reason to Taittriya Upanishad :



Taittriya Upanishad :

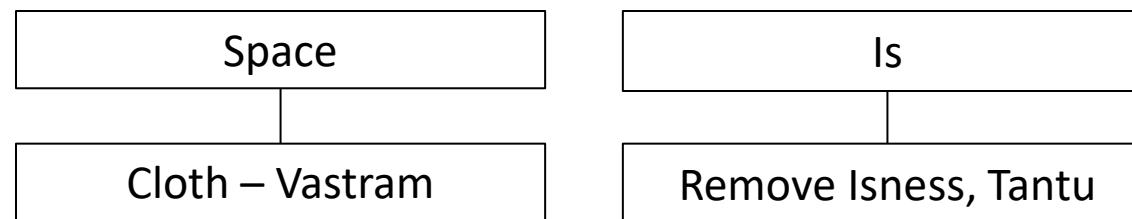
तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योन्नम् । अन्नात्पुरुषः ॥ २ ॥

tasmadva etasmadatmana akashah sambhutah I
akasadvayuh, vayoragnih, agnerapah I
adbhyah prthivi, prathivya osadhayah I
osadhibhyo'nnam, annatpurusah II 2 II

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – I – 2]

Panchdasi :

- Mahabuta Viveka Prakaranam.



- Space does not exist, without Sat Brahman.
- You can never say space is.

Verse 127 :

अत एतदसाधि सदुक्ति परं
न मृषेति मृषा तु ततोऽन्यदिति ।
इति सिद्धमतो यदवादि मया
जनिमज्जगदेतदभूतमिति । १२७ ॥

In this way, it is proved that the Supreme Spirit denoted as Existence is not unreal but what is other than that is unreal. that the artificial world is unreal as stated by me previously is thus established from the above. [Verse 127]

- Verse 127 - Nigamana Vakyam.
- Verse 116 – Pratingaya Vakyam.

गगनप्रमुखं पृथिवीचरमं
 विषयेन्द्रियबुद्धिमनःसहितम् ।
 जनिमज्जगदेतदभूतमिति
 श्रुतयः प्रवदन्त्युपमानशतैः ॥१६॥

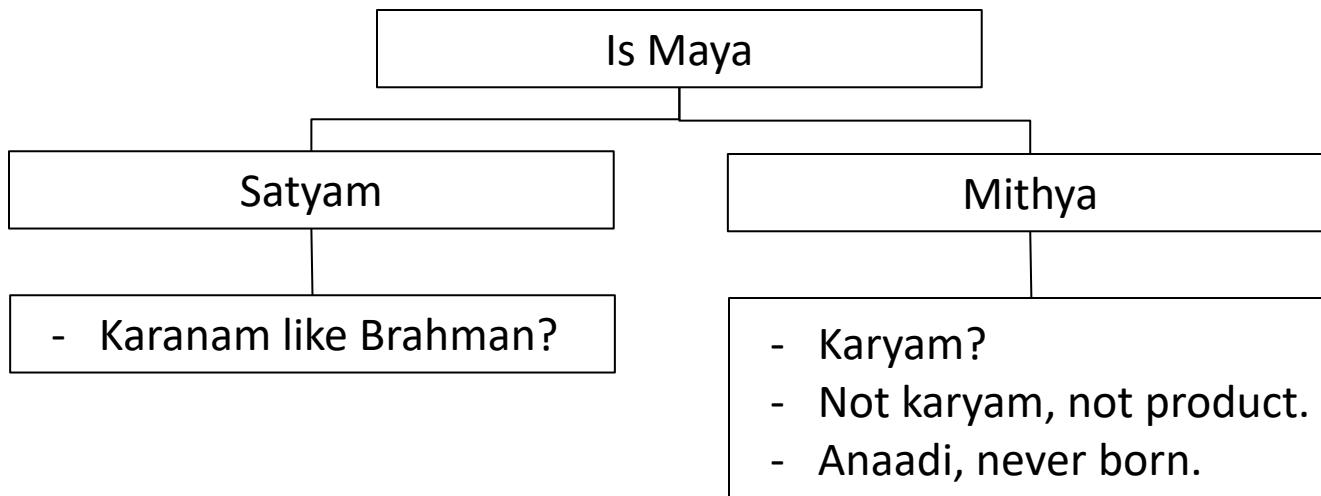
The Upanishads speak of this artificial universe consisting of (the five elements) beginning from space to earth along with sense objects, senses, intellect, mind etc. as unreal through hundreds of illustrations. [Verse 116]

Principle No 1 :

- Brahman – Karanam, Satyam.

Principle No 2 :

- Jagan Mithya, established by Sruti.
- Entire creation Mithya, Karyatvat, Product, born.



- Karya Karanam argument will work only if you are fake.
- Brahman as Karanam, Maya as Karyam.
- Why Maya is Mithya?

Maya Definition :

- Brahman Ashrayaha, Sattva, Rajas, Tamas, Trigunatamika, Maya Asti.

Answer :

a) Maya is Mithya because it is negated by Sruti Pramanam.

| Direct Negation | Indirect Negation |
|---|---|
| Svetasvataro Upanishad : - Chapter 1 – Verse 10 | Chandogyo Upanishad : - Chapter 6 |
| Gita : - Chapter 13 – Verse 35 | - Sruti Artha Patti Pramanam |

Svetasvataro Upanishad :

क्षरं प्रधानममृताक्षरं हरः क्षरात्मानावीशते देव एकः ।
तस्याभिध्यानाद्योजनात्तत्वं भावात् भूयश्चान्ते विश्वमायानिवृत्तिः ॥ १० ॥

ksaram pradhanam amrtaksaram harah saratmanav isate deva ekah ।
tasyabhidhyanad yojanat tattvabhavad bhuyas cante visvamayanivrttih ॥ 10 ॥

Matter is perishable, but God is imperishable and immortal. He, the only god, rules over the perishable matter and individual souls. By meditating on him, by uniting with Him, and by becoming one with Him, there is cessation of all illusion in the end. [Chapter 1 – Verse 10]

Gita :

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ १३.३४ ॥

They who, with their eye-of-wisdom come to know the distinction between the “Field” (Ksetra) and the “knower-of-the-field” (Ksetrajna) and of the liberation from the “Prakrti of the being,” go to the Supreme. [Chapter 13 – Verse 35]

- Vishwa Maya by Bagawan Magician.

b) Yukti :

- If Maya were Satyam, Maya Nivritti would never take place.
- One who knows Knower of the field Kshetrajana and the field, negates Maya.
- Gita – Chapter 13 – Verse 35.

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्वैक आहुरसदे-
वेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiyam;
Taddhaika ahurasadevedamagra asidekamevadvitiyam
tasmadasatah sajjayata [1]*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

- Brahman – Cause of creation.
- Pure Brahman can't be the cause of creation. It is Karya, Karana Vilakshana.
- Maya Sahitam is the cause of creation but is negated in Eka Eva Advaitam.
- Even though Maya is along with Brahman, Upanishad says Ekam Eva Advaitam.
- Upanishad does not count Maya.
- Maya is there because of Srishti, but it is not different or part of Brahman.
- Brahman is Sajatiya, Vijatiya, Svagata Bheda Rahitaha.
- Hence Maya is there but it can't be counted, hence Mithya.
- What is there but can't be counted is called Mithya – Maya, World, Body, Mind.

Conclusion :

- Maya is Mithya.

Verse 128 :

मनसोऽप्यनृतत्वमसाध्यमुतः
प्रतिपादितहेतुत एव भवेत् ।
चरितं च तदीयमसत्यमतः
परिनिर्मितवारणचेष्टितवत् ॥१२८॥

From the afore-mentioned reason itself the unreality of the mind as well can be established and hence the function relating thereto is unreal just as the gestures of an artificial elephant. [Verse 128]

a) Jagan Mithya :

- Main Argument : Janimat, Born, product.

b) I know I am Brahman but I am suffering depression, Anger, desire

- We unknowingly come down to identify with our mind.
- As long as Mano Abhimana is there, we will not have courage to claim Aham Muktaha.
- Mind has Family, office, National problems.
- Because of Mano Abhimana, I wait endlessly for Sadhana Chatustaya Sampatti to come, Videha Mukti to come.

c) 3 Steps to claim Mukti here and Now :

- Mind is neither me nor mine.
- Mind is Mithya, Sukshma Shariram.
- I am, I was, I ever will be free – Nitya Mukta.

d) Body, mind, Prarabda to be reduced to Mithya.

- Mithya can't be a burden.
- If Moksha is escapist attitude of getting out of the world, it means Jagan Satyatvam very strong.

e) I claim Moksha inspite of the experience of world, body, Mind.

- This is the spirit of Vedanta.

f) **Mithyatvam of Universe :**

- World is Karyam, product of Brahman, mentioned in Mundak Upanishad (Srishti Prakaranam), Taittriya Upanishad (Akasha Sambutaha) and Chandogyo Upanishad.
- Chandogya Upanishad adds a note, whatever is Karyam is Mithya is said only in Chandogya Upanishad.

यदग्ने रोहितं रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां
यत्कृष्णं तदन्नस्यापागादग्नेरग्नित्वं वाचारम्भणं
विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥ ६.४.१॥

Yadagne rohitam rupam tejasas tadrupam yat cuklam tadapam
yat krsnam tadannasya apagad agner agnitvam vacarambhanam
vikaro namadheyam trini rupanityeva satyam ॥ 6.4.1 ॥

The red colour of gross fire is from subtle fire, the white colour is from subtle water, and the dark colour is from subtle earth. Thus that which constitutes the fireness of fire is gone. All changes are mere words, in name only [i.e., fire is only a name indicating a certain condition]. The three colours are the reality. [6 – 4 – 1]

यदादित्यस्य रोहितं रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां
यत्कृष्णं तदन्नस्यापागादादित्यादादित्यत्वं वाचारम्भणं
विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥ ६.४.२॥

Yad adityasya rohitam rupam tejasas tad rupam yat cuklam tadapam
yat krsnam, tadannasya apagad adityasya adityatvam vacarambhanam
vikaro namadheyam trini rupanityeva satyam ॥ 6.4.2 ॥

The red colour of the sun is from fire, the white colour is from water, and the dark colour is from earth. Thus that which constitutes the sun-ness of the sun is gone. All changes are mere words, in name only. The three colours are the reality. [6 – 4 – 2]

Chandogya Upanishad :

यच्छन्द्रमसो रोहितं रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां
यत्कृष्णं तदन्नस्यापागाच्चन्द्राच्चन्द्रत्वं वाचारभ्मणं
विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥ ६.४.३॥

Yat candra maso rohitam rupam tejas tad rupam yat cuklam tad apam
yat krsnam tad annasya apagad candra tva candra tva vacaram bhanam
vikaro namadheyam trini rupani ityeva satyam ॥ 6.4.3 ॥

The red colour of the moon is from fire, the white colour is from water, and the dark colour is from earth. Thus that which constitutes the moon-ness of the moon is gone. All changes are mere words, in name only. The three colours are the reality. [6 – 4 – 3]

यद्विद्युतो रोहितं रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां
यत्कृष्णं तदन्नस्यापागाद्विद्युतो विद्युत्वं वाचारभ्मणं
विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥ ६.४.४॥

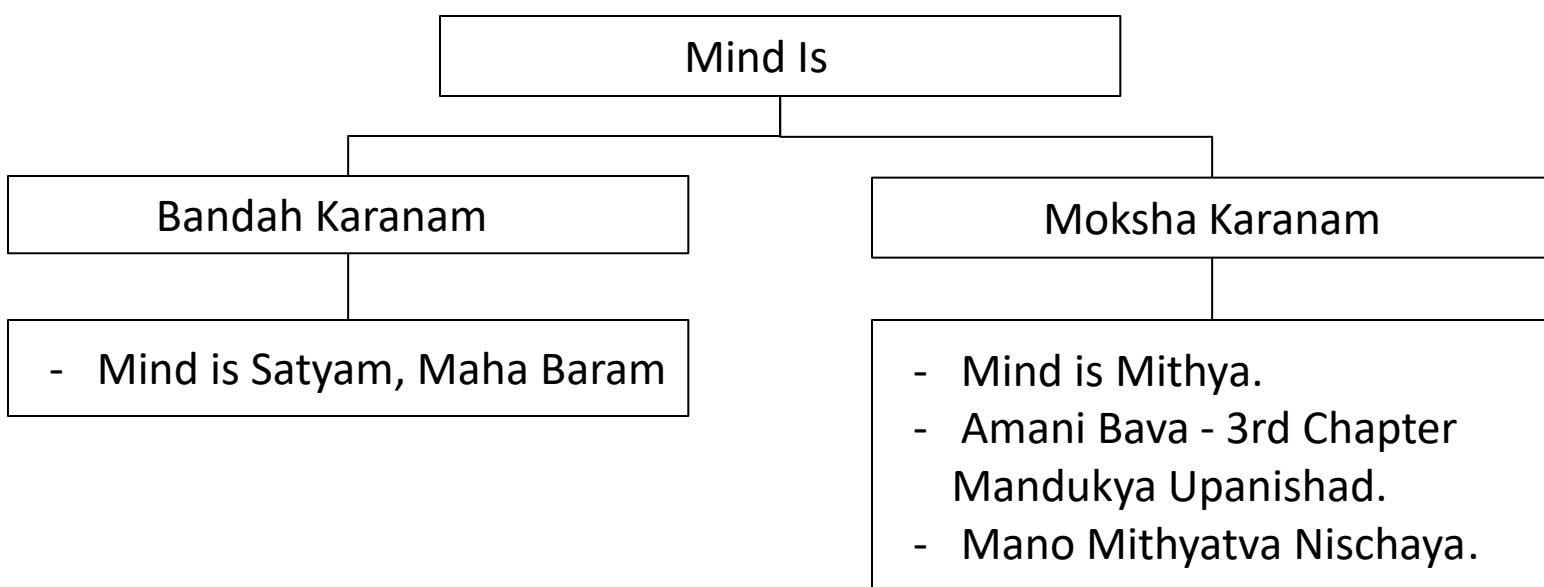
Yad vidyuto rohitam rupam tejasas tad rupam, yat cuklam tad apam
yat krsnam tad annasya apagad vidyuto vidyuttvam vacaram bhanam
vikaro namadheyam, trini rupanityeva satyam ॥ 6.4.4 ॥

The red colour of lightning is from fire, the white colour is from water, and the dark colour is from earth. Thus that which constitutes the lightning-ness of lightning is gone. All changes are mere words, in name only. The three colours are the reality. [6 – 4 – 4]

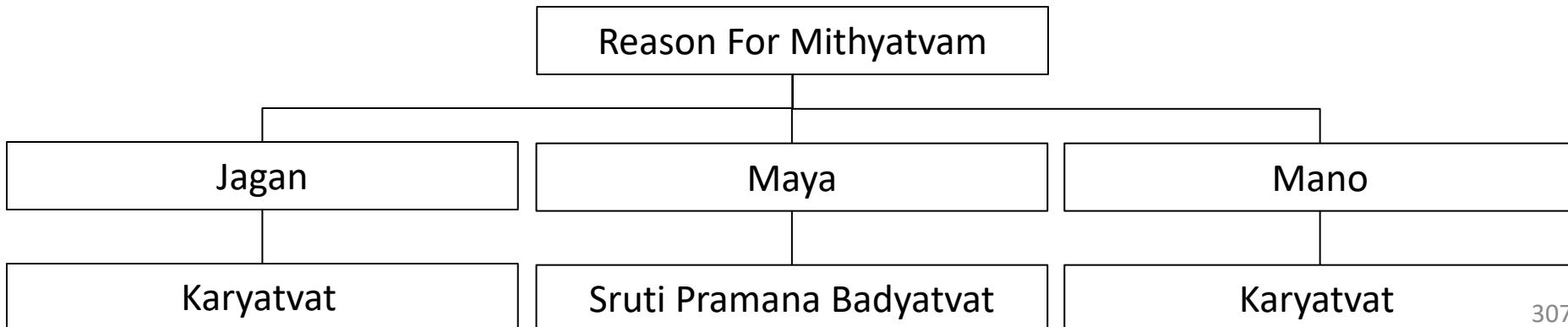
- Very Important Statement.
- World is Mithya because it is Brahma Karyam, born out of Brahman.

g) Development of new topic :

- Mind is Mithya.



- As long as Prarabda is there, mind will continue.
- Mano Abimana Tyaga, last station in spiritual Journey.
- Moment we do this, liberation is here + Now. Tyaga helps us to claim Nitya Mukti.
- Mithyatvam of 3 attributes of the mind – Jagrat, Svapna, Sushupti based on Guna Trayam – Sattva / Rajas / Tamas of the mind.
- 3 Avastas are 3 Gunas of the mind.



- Mind is Mithya Like artificial shadow elephant eating something (Example in Verse 115).

यदपेक्ष्य भवेदभिधानमिदं
परमात्मपदस्य तुरीयमिति ।
तदसत्यमसत्यगुणश्च ततः
परिनिर्मितवारणचेष्टितवत् ॥११५॥

(The three states) with regard to which the name turiya (fourth) is possible for the Supreme Self are unreal and consequently they are the characteristics of what is unreal (i.e. mind) just like the gestures of an artificial elephant. [Verse 115]

Verse 129 :

ननु नाभ्यवदच्छुतिरुद्धवनं
मनसस्तु सतो न च खप्रमुखात् ।
कथमस्य भवेदनृतत्वगति -
र्मनसो भगवन् वद निश्चयतः ॥१२६॥

(Disciple:) Oh Revered Lord! the Scripture, however, has not declared the Creation of mind either from Brahman or from space etc. So please tell me with certainty as to how to understand the unreality of the mind. [Verse 129]

Disciple :

- Mind is not said to be Mithya anywhere in the Sruti.
- Can't prove mind is Mithya through Pratyaksha and inference.

Science :

- No mind other than brain.

Vedanta :

- Mind survives, travels.
- May you tell me Convincingly, clearly, why mind is Mithya.

Verse 130 :

ननु सप्तम आत्मन उद्द्ववनं
मनसोऽभिदधावसुनापि सह ।
कथमस्य भवेदमृषात्वगति -
र्मनसो विकृतित्वगुणस्य वद ॥१३०॥

(Preceptor:) In the seventh chapter (of the Chandogya), the Sruti has proclaimed the origination of the mind also along with the vital air etc. from the Self. Then, how can the state of reality be there with regard to the mind which is characterised by the state of being a transformation? [Verse 130]

Toataka Quotes

Verse 130

Verse 131

Verse 132

Chandogyo Upanishad
Chapter 7 – 26 – 1

Mundak Upanishad
Chapter 2 – 1 – 3

Chandogyo Upanishad
Chapter 6 – 5 – 4

Chandogya Upanishad :

तस्य ह वा एतस्यैवं पश्यत एवं मन्वानस्यैवं विजानत आत्मः
प्राण आ- त्मत आशात्मतः स्मर आत्मत आकाश आत्मतस्तेज
आत्मत आप आत्मत आविर्भावतिरोभावावात्मतोऽन्नमात्मतो
बलमात्मतो विज्ञानमात्मतो ध्यान- मात्मतश्चित्तमात्मतः
संकल्प आत्मतो मन आत्मतो वागात्मतो नामात्मतो
मन्त्रा आत्मतः कर्माण्यात्मत एवेदं सर्वमिति १

Tasya ha va etasyaivam pasyata evam manvanasyaivam vijanata atmatah
prana atmata asatmatah smara atmata akasa atmatasteja
atmata apa atmata avirbhavatirobhavavatmato'nnamatmato
balamatmato vijnanamatmato dhyanamatmatascittamatmatah
sankalpa atmato mana atmato vagatmato namatmato
mantraatmatah karmanyatmata evedam sarvamiti II 1 II

For a person like this who sees in this way, thinks in this way, and has this knowledge, everything comes from the Self : Life, hope, memory, space, fire, water, birth and death, food, strength, knowledge in depth, meditation, the heart, resolution, the mind, speech, name, mantras, and all work – all this comes from the Self. [7 – 26 – 1]

Mundak Upanishad :

एतस्माज्ञायते प्रणो मनः सर्वेन्द्रियाणि च ।
खं वायुज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

Etasmaj-jayate prano manah sarvendriyani ca I
kham vayur-jyotir-apah prthivi visvasya dharini II 3 II

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3]

Chandogya Upanishad :

अन्नमयं हि सोम्य मनः आपोमयः प्राणस्तेजोमयी
वागिति भूय एव मा भगवान्विज्ञापयत्विति तथा
सोम्येति होवाच ॥ ६.५.४ ॥

Annamayam hi saumya manah apomayah pranah tejomayi
vag iti; bhuya eva ma bhagavan vijnapayatv iti; tatha
saumya, iti hovaca II 6.5.4 II

O Somya, the mind is nourished by food, prana by water, and speech by fire. [Svetaketu then said] Sir, will you please explain this to me again? Yes, Somya, I will explain again, replied his father. [6 – 5 – 4]

- **Chandogya Upanishad :**

In big list, mind included, karyam, Product.

• Everyday in ‘Nididhyasanam’ learn to say I am Chaitanya Svarupam – Chid Ananda Rupam – Manaha Mithya, Avasta Trayam Mithya.

Verse 131 :

असुना करणौर्गग्नप्रसुखैः
सह मुण्डक उद्घवनं मनसः ।
पुरुषात्परमात्मन उक्तमतो
वितर्थं मन इत्यवधारय भोः ॥ १३१ ॥

The creation of the mind along with vital air, senses, space etc. from the Supreme Self has been declared in the Mundakopanisad. Therefore, O disciple, ascertain that the mind is unreal. [Verse 131]

Mundak Upanishad :

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।
खं वायुज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

Etasmaj-jayate prano manah sarvendriyani ca I
kham vayur-jyotir-apah prthivi visvasya dharini II 3 II

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3]

Kaivalya Upanishad :

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ १५ ॥

etasmājjāyate prāṇo manah sarvendriyāṇi ca |
kham vāyurjyotirāpah prthivī viśvasya dhāriṇī || 15||

From Him are born the Prana (life), the mind (Antahkarana), all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [Verse 15]

- Mind, Prana, Indriyas products of Purusha, Paramatma, whose description given in Mundak Upanishad - Chapter 2 – 1 – 2.

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमना: शुभ्रो ह्यक्षरात् परतः परः ॥ २ ॥

Divyo hyamurtah purusah sabahya-bhyantaro hyajah,
aprano hyamanah subhro hy-aksarat paratah parah II 2 II

Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [II – I – 2]

- Hence Vitatam.
- To claim Liberation, don't look at conditions of mind.
- Attention not on Mithya mind and Avastha Trayam but on me pure Chaitanyam.

Nirvana Shatkam :

मनोबुद्धिहङ्कारचित्तानि नाहं
न च श्रोत्रजिह्वे न च प्राणनेत्रे ।
न च व्योमभूमिः न तेजो न वायुः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १

Mano Buddhi Ahankara Chitta Ninaham
Nacha Shrotra Jihve Na Cha Ghrana Netre
Nacha Vyoma Bhoomir Na Tejo Na Vayu
Chidananda Rupa Shivoaham Shivoaham

I am not mind, wisdom, pride, and heart. Neither I am ear and tongue nor I am nose and eyes. Neither I am sky or earth nor I am power or wind. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. || 1 ||

- I can never claim I am free , mind always has some complaints.

Conclusions :

- Aham Bandha.
- Anatma, never perfect, if so Karma Khanda can liberate.
- Anatma not useless, Useful to claim Aham Nitya Mukta Atma Asmi.

Verse 132 :

मनसोऽन्नमयत्वमवादि यत -
स्तत एव हि भूतमयत्वगतिः ।
कुशरीरवदेव ततोऽपि भृशं
वितर्थं मन इत्यवधारय भोः ॥ १३२ ॥

Besides, (in the Sruti elsewhere) the mind is spoken of as composed of food. Consequently, like the body, the mind too is a material one. From that also, O disciple, ascertain that the mind is unreal. [Verse 132]

Chandogya Upanishad :

अन्नमयं हि सोम्य मनः आपोमयः प्राणस्तेजोमयी
वागिति भूय एव मा भगवान्विज्ञापयत्विति तथा
सोम्येति होवाच ॥ ६.५.४ ॥

Annamayam hi saumya manah apomayah pranah tejomayi
vag iti; bhuya eva ma bhagavan vijnapayatv iti; tatha
saumya, iti hovaca ॥ 6.5.4 ॥

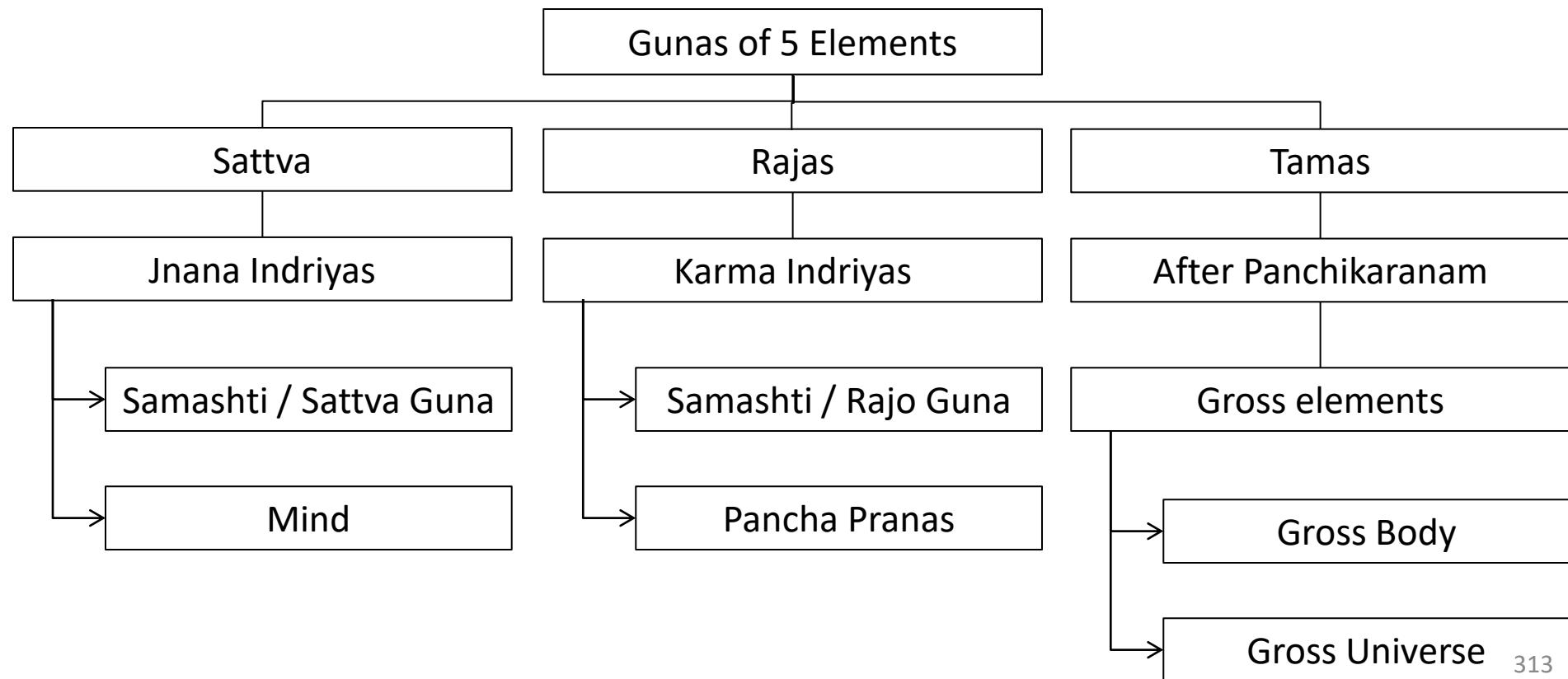
O Somya, the mind is nourished by food, prana by water, and speech by fire. [Svetaketu then said] Sir, will you please explain this to me again? Yes, Somya, I will explain again, replied his father. [6 – 5 – 4]

- Mind – Product of Food – Prithvi Tatvam.

Experiment :

- Remain without food for 15 days.
- Mind Blank.
- Drink water for Prana to survive.
- Mind – Buta Karyam, Brahman - Karanam.
- Like Shariram – With Janma, Mrityu, Jara, Vyadhi.

Tattava Bodha :



Conclusions :

- Mind is Mithya – Avasta Trayam Mithya.
- Because of 3 Sruti supports.

Verse 130

Verse 131

Verse 132

Chandogyo Upanishad
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Mundak Upanishad
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Chandogyo Upanishad
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- Mind is Mithya, you firmly ascertain.

Question :

- Do you look upon yourself as Samsari Jiva or Asamsari Brahman?
- Innermost heart should reply Asamsari Brahman.

Verse 133 :

कुरु पक्षमिमं गगनप्रमुखं
जनिमत्पकलं न हि सत्यमिति ।
प्रथमं चरमं च न चास्ति यतो
रुचकादिवदित्युपमां च वद ॥१३३॥

Regard this entire artificial universe consisting of space etc. as the subject (paksa), the state of not being real as the thing to be ascertained (sadhya), non-existence in the beginning and at the end as the reason (hetu) and the necklace etc. as the illustrative examples (upama). [Verse 133]

Anumanam

Laukika

Shashtirya

- Based On Pratyaksha Pramanam

- Universe does not exist before creation, and non existent after dissolution – Both proved by Shastra only.

- Based On Shastra.
- Here in Verse 132
- Creation is Mithya because it is a Product.

Reason :

- Universe is born product, out of Brahman.
- Inference drawn from Shastra.

Logic - Tarka Shastra

| S. No | Component | | Example | | |
|----------|------------|--|---|---|---|
| 1 | Paksha | <ul style="list-style-type: none"> - Locus of Doubt - Visible - Pratyaksham | <ul style="list-style-type: none"> - Is there fire in mountain. | <ul style="list-style-type: none"> - Universe of five Elements is born, Product | |
| 2 | Sadhyam | <ul style="list-style-type: none"> - Conclusion - Inferential - Anumeyam - Not Visible | <ul style="list-style-type: none"> - Mountain has snake. | <ul style="list-style-type: none"> - Asatyam - Mithya | |
| 3 | Hetu | <ul style="list-style-type: none"> - Reasoning - Visible | <ul style="list-style-type: none"> - Mountain is smoky. | <ul style="list-style-type: none"> - Universe non existent before creation and after Dissolution. - Unlike Brahman. Therefore, nonexistent. | Mandukaya Upanishad : <ul style="list-style-type: none"> - Adau Ante Cha Yan Nasti Vartmanepi Tat Tata.... [II – K – 6] |
| 4 | Drishtanta | <ul style="list-style-type: none"> - Vyapti, Invariable coexistence. - Visible - Example | <ul style="list-style-type: none"> - Where there is smoke there is fire. | <ul style="list-style-type: none"> - Like Gold and Ornaments | |

Mandukya Upanishad :

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्था ।
वितथैः सद्गुराः सन्तोऽवितथा इव लक्षिताः ॥ ६ ॥

Adavante ca yan-nasti vartamane'pi tat-tatha I
vitathaih sadrsah santo-'vitatha iva taksitah II 6 II

That which is non-existent in the beginning and in the end, is necessarily so even in the present (i.e., in the middle). Those (objects) are like illusions which are seen and yet they are regarded as though real. [II – K – 6]

Taittriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत् ।
स तपस्तप्त्वा ॥ २ ॥

tagmhoveraca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (varuna) again said : "that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman". He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 2]

- Mind born out of Sukshma Butas, Brahman.
- Mano Mithyatvam, Sankara – Ghatavatu.
- My Anubava, mind is Changing Violently.
- From Shashtriya Anumanam, Jagat + Manaha Mithya.

Verse 134 :

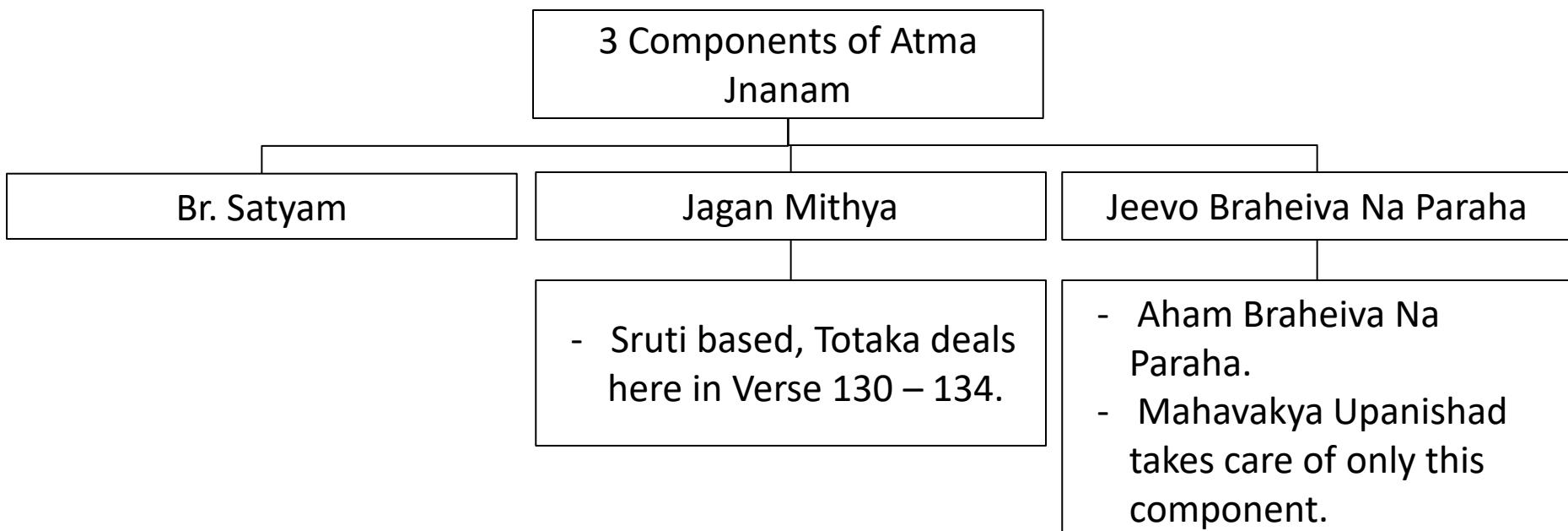
कनके रुचकादि न पूर्वमभू -
च्चरमं च न विद्यत इत्यनृतम् ।
अद्युनापि तथैव समस्तमिदं
जनिमद्वियदादि भवेदनृतम् ॥१३४॥

In the beginning, the necklace etc. did not exist in the gold; nor will they exist therein at the end and hence they are unreal. Similarly, this entire artificial (universe) consisting of space etc. is unreal at present as well (since it does not exist in the beginning as well as at the end). [Verse 134]

- Inference perfect if all 4 components – Paksha Sadhyam, Hetu, Drishtanta without Doshas.
- Visishta Advaitim, Dvaitin, use reasoning to prove Hetu Abhasa Dosha.

Example :

- Not smoke but water vapour in mountain.



- Entire universe, Janimatu, born, Asat – Seemingly Existent.

Based on Sruti Totaka makes important Anumanam :

- Yatra yatra Karanam, Tatu Tatu Satyam.
- Yathra Yathra Karyam, Tatu Tatu Mithya.

| Brahman | Jagat |
|---|---|
| <ul style="list-style-type: none">- Satyam- Karanatvat- Clay Vatu | <ul style="list-style-type: none">- Mithya- Karyatvat Ghatavatu. |

- Chandogya Upanishad – Chapter 6 – Consolidation here.

Mandukya Upanishad – Gaudapada :

- Gives definition of product.

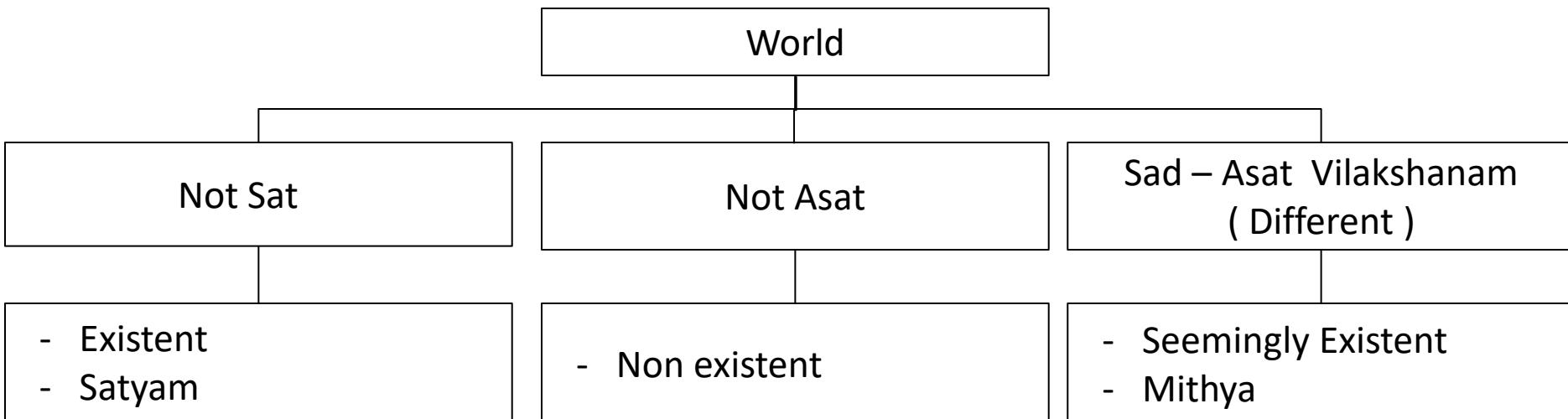
| Aadi Abava | Anta Abhava |
|--|--|
| <ul style="list-style-type: none">- Pre-birth nonexistence.- That which didn't exist before manufacturing date / Srishti. | <ul style="list-style-type: none">- That which does not exist after expiry date / dissolution. |

- Every Karyam has Aadhi and Anta Abava.
- Creation absent before Srishti and Absent after Pralayam.
- In the middle seemingly existent / world not there.
- Ornament not existent before creation and after dissolution.
- In between can wear it to decorate body, claiming ring, chain, bangle.
- Has seeming existence, no real existence, Anrutam, Mithya.
- Entire universe, Janimatu, born Asat, seemingly existent.

Verse 135 :

कनकादिषु यद्युपजातमभू-
द्वुचकप्रमुखं पृथगेव ततः ।
अधिकं परिमाणममीषु कुतो
न भवेदिति वाच्यमवश्यमिदम् ॥१३५॥

If the necklace etc. be produced altogether differently in gold etc., then it should be necessarily explained why more weight would not be there in these (i.e. necklace etc.).
[Verse 135]



- Sankhya, Yoga, Nyaya, Veiseshika, Purva Mimamsa, Visishta Advaitin, Dvaitam say world – Is Satyam.

Purva Pakshi :

- Sankhya – Yoga – Nyaya – Veiseshika.

Asat Karya Vada :

- Nyaya – Vesishika.

| Before Creation | After Creation |
|---|--|
| <ul style="list-style-type: none"> - Couple - Karanam alone was there | <ul style="list-style-type: none"> - Couple + Child - Karanam + Karyam |

- Non Existental, Just comes into Existence.

Totaka :

- How many grams of gold added in ornament?
- Nil.
- If 2 Dravyams – Separately existing, ornament should have weight of Gold + itself.
- Additional weight if 2 Substances Karana Dravyam and Karya Dravyam.

Verse 136 :

कनकप्रभृतेव्यतिरिक्तमतो
रुचकादि न विद्यत एव कुतः ।
पृथगग्रहणात्कनकप्रभृते -
स्ति कारणमेव सदन्यदस्त् ॥१३६॥

Thus, the necklace etc. do not exist apart from gold etc. Why? For, (the necklace etc.) are not cognised as different from gold etc. Only the cause, therefore, is real while the rest is unreal. [Verse 136]

| | |
|---------|-----------|
| Clay | Pot |
| Fibre | Cloth |
| Gold | Ornaments |
| Brahman | World |

- Matter can't be created or destroyed, No creation.
- Creation = Misconception.
- We assume creation and assume why Bagwan created disease.

Gauda Pada :

Mandukya Upanishad :

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इल्लेषा परमार्थता ॥ ३२ ॥

Na nirodho na cotpattir-na baddho na ca sadhakah
na mumuksur-na vai mukta ityesa paramarthata II 32 II

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

- Ornament is Gold itself, was, is ever will be Gold.
- World – another name of Brahman.
- Ring, Chain, Bangle – another name of Gold.
- Pratyaksha proves Gold not world.
- Shastra proves world is Mithya, seeing Brahman Only.
- World borrows existence – isness from Brahman, actually nonexistent, Asatu.
- You say Bangle / Ring / Chain / world is there, while seeing gold only.
- Isness borrowed from Karanam Gold / Brahman.
- World has transferred isness, Karanam Brahman Eva Satu.

Asat - 2 Meanings

Non Existent

- Seemingly Existing
- Mithya Here

- No Karyam Dravyam.
- No Pramanam to prove existence of material called Karayam.

Verse 137 :

ननु नाम पृथग्विकृतेः प्रकृते -
रथ स्तप्तमथापि च कार्यमतः।
कथमव्यतिरिक्ततयावगमः
प्रकृतेर्विकृतेरिति वाच्यमिदम् ॥१३७॥

(Opponent:) The name, form as well as the purpose of the effect are different from those of the cause. Hence it is to be accounted for as to how the effect can be understood as non-different from the cause. [Verse 137]

Purva Pakshi Argument :

Nyaya Veiseshika :

- I will prove there is substance called ornament by Anumana Pramanam.

2 Dravyam Exist

Karana Dravyam

Karya Dravyam

a) Nama Bheda :

- Karana, Karyam.
- Gold, Ornament – Gold, Ring, Chain.

b) Rupa Bheda :

- Gold – Lump
- Chain – Long, Round

c) Function – Karyam :

| Pot | Clay |
|---|---|
| <ul style="list-style-type: none">- Carries Water- Ornaments decorate Body | <ul style="list-style-type: none">- Can't carry Water- Gold Bar can't decorate |

- Karya Dravyam + Karana Dravyam Different.

Brihadaranyaka Upanishad : First Chapter – Last section

- World = Trayam Va Idam Karma, Nana rupa Function.
- World endowed with Name, Form, function.
- How can you say Oh Totaka. Karya Dravyam and Karana Dravyam are Identical.
- Ornament must exist separate from Gold, world must exist separate from Brahman Karanam.
- Nama, Rupa, Karma, Bheda exists.
- Therefore accept Vastu Bheda.
- Can't accept Ekatva Bavana.
- Nyaya Asat Karya Vadi Challenges Totaka.

Verse 138 :

इह वीरणतन्तुसुवर्णमृदः
कटशाटकहारघटाकृतयः ।
उपलब्धजनैरुपलब्धमतो
न भिदाऽस्ति ततः प्रकृतेर्विकृतेः ॥१३८॥

(Vedantin:) In this world, the wise men perceive grass, threads, gold and clay themselves, in the form of mat, cloth, necklace and pot, respectively; hence there is no difference between the effect and the cause. [Verse 138]

Totaka :

- Your argument fallacious.
- Pratyaksha stronger than Anumanam.
- 6 Sources of knowledge : Pratyaksha, Anumanam, Upamanam, Arthapati, Anuplabdhi, Shabda.

| Pratyaksha | Anumanam |
|---|---|
| <ul style="list-style-type: none"> - Upajeeva - Independent - Sruti - Supreme Court Order | <ul style="list-style-type: none"> - Upajeevi - Dependent on Pratyaksha Data - Smriti depends on Sruti - High Court Order |

a) Shashtriya Example :

- Agni Sheetaha butatvat, Jalavatu.
- Fire is cold because it is one of the elements like water.
- This Anumanam wrong.
- Ask person to touch.

b) Pratyaksham oneness between Karanam and Karyam :

- Wood Furniture – Touch wood – Touch table.
- Gold appears as ornaments – Both provide Security.
- Wave / River non different from water.
- Thread – cloth.
- Pratyaksha Pramana Upajeevya Pramanam knows both Karanam and Karyam are one and same.
- No different Bheda seen.
- Anumanam can never prove Bheda as it is preceded by superior independent Pramanam.
- Therefore can't say – Separate product has originated from non existent substance.

Verse 139 :

विकृतिर्यदि नास्ति पृथक्प्रकृते -
न घटेत भिदाऽप्यभिधाप्रभृतेः ।
इति धीर्विफला तव येन जनै-
र्विविदे नयनेन मृदाद्यभिदा ॥१३६॥

Your imagination that if the effect is not different from the cause, the difference concerning name etc. is not possible is futile, because the non-difference (of the effect such as pot etc.) from clay etc. is well-known to the people.
[Verse 139]

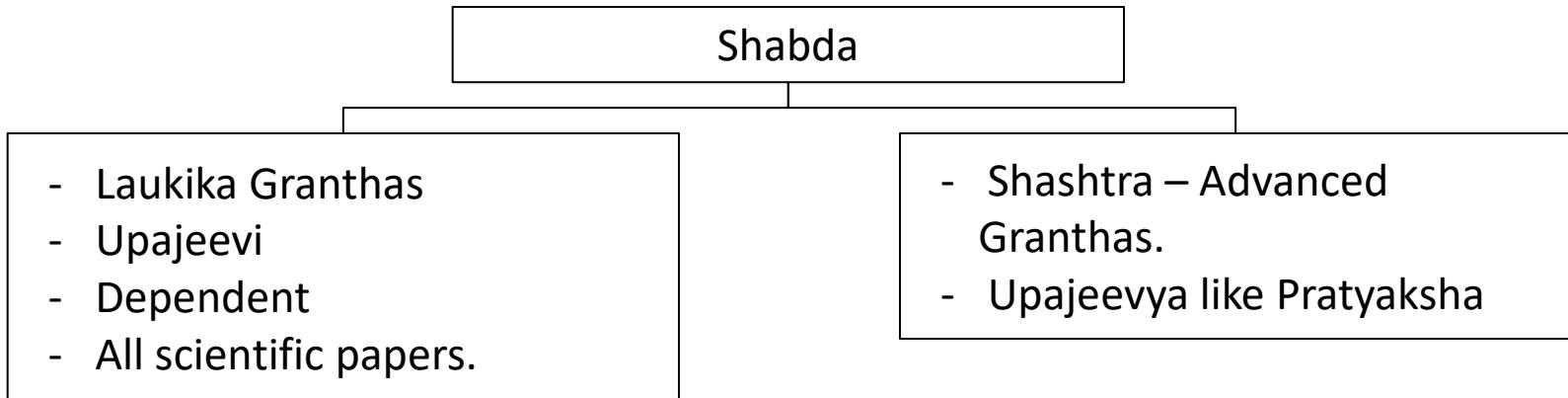
2 Different names can refer to

2 Different things

One same substance in different
Nama, Form, Function

- Butter – Curd
- Gold – Ornament

- Your Notion that Nama, Rupa, Karma Bheda exist and hence 2 separate substance is invalid.
- Pratyaksha reveals oneness of Karanam and Karyam.



Verse 140 :

ननु रूपमथो अपि कार्यमथो
अभिधाऽपि नटस्य पृथग्विदिता ।
न पृथक्त्वमुपैति नटः किमिति
प्रतिवाच्यमवश्यमिदं कुशलैः ॥१४० ॥

The form, the purpose and the name of an actor (when on the stage) are different. Yet, why does the actor not become different? Those well-versed in logic should reply to this. [Verse 140]

Purva Pakshi :

- Nama, Rupa, Karma Bheda therefore Vastu Bheda.

Totaka :

- New example : Actor, Roles – King – Begger – Swami.
- Nama, Rupa, Karma Bheda.
- Bagawan, greatest actor, comes in form of different Jivas and the universe Akasa, Vayu.

- Actor doesn't become different, at home same person.
- Fruits salad, Fruits Separately.
- Carrot + Cucumber + Curd – Pachidi.
- Therefore Asat karya Vada inappropriate.

Verse 141 :

असतो न कथञ्चन जन्म भवे -
 तदसत्त्वत एव खपुष्पमिव ।
 न सतोऽस्ति भवः पुरतोऽपि भवा-
 द्यत आत्मवदेव सदेष्टमिति ॥१४१ ॥

The birth of what is non-existent is not possible, because it is indeed non-existent like sky-flower. The creation of what is existent is not possible either, because it exists already and is always accepted like the Self. [Verse 141]

Conclusion :

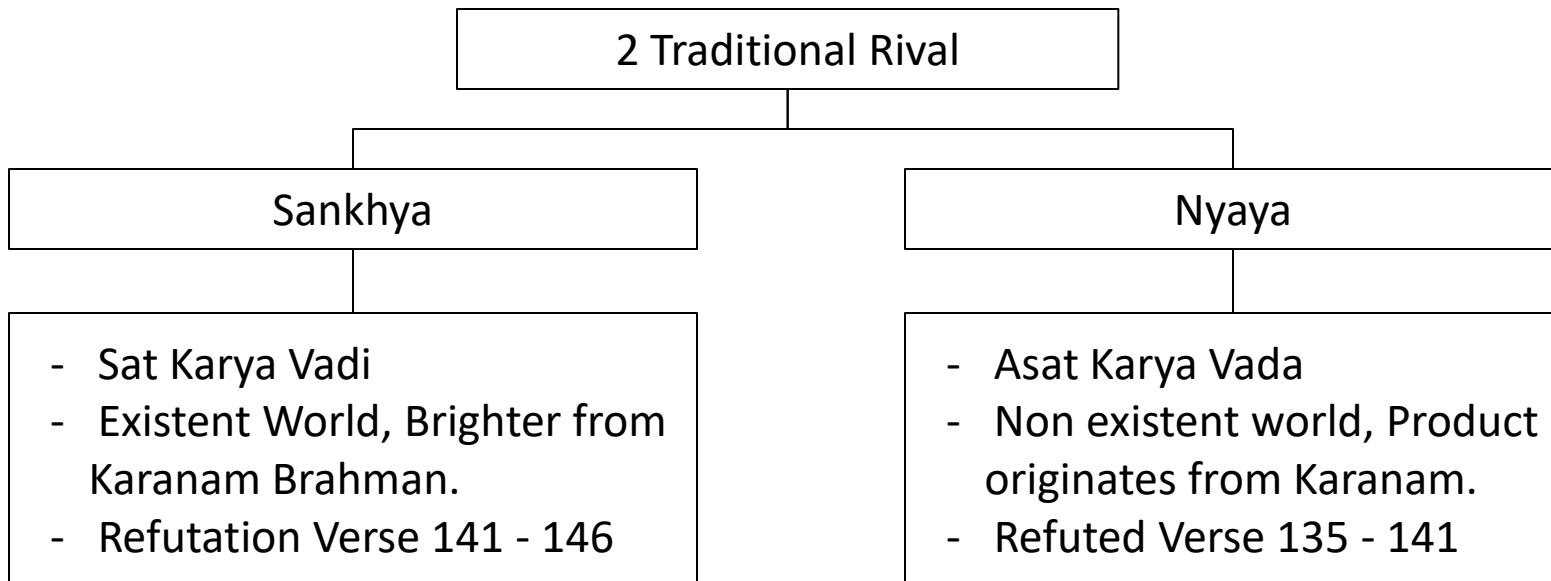
- Origination of nonexistent Karyam – Product from an existent cause is not possible.
- Non existent ornament can't come to existence.
- Non existent Universe can't come to existence.

Mandukya Upanishad :

Gramatically :

- From clay, Nonexistent pot originates – Verb requires Subject.
- How origination when subject nonexistent?
- Because of its nonexistence only, it can originate like :
 - Akasha – Pushpam
 - Rabbits - Horn

- Nonexistent world can't originate from Brahman.



Totaka :

| (a) Existence Product | (b) Non Existence | (c) Seemingly Existence |
|--|---|---|
| <ul style="list-style-type: none"> - Need not originate. - Already born, need not be born. - Like we don't talk of Utpatti of Atma, always existent in Past, Present, Future. - Extend argument always you accept existence of Karyam. | <ul style="list-style-type: none"> - Can't originate | <ul style="list-style-type: none"> - Seemingly Existence product originates. - Like dream, Jagat, Mithya. |

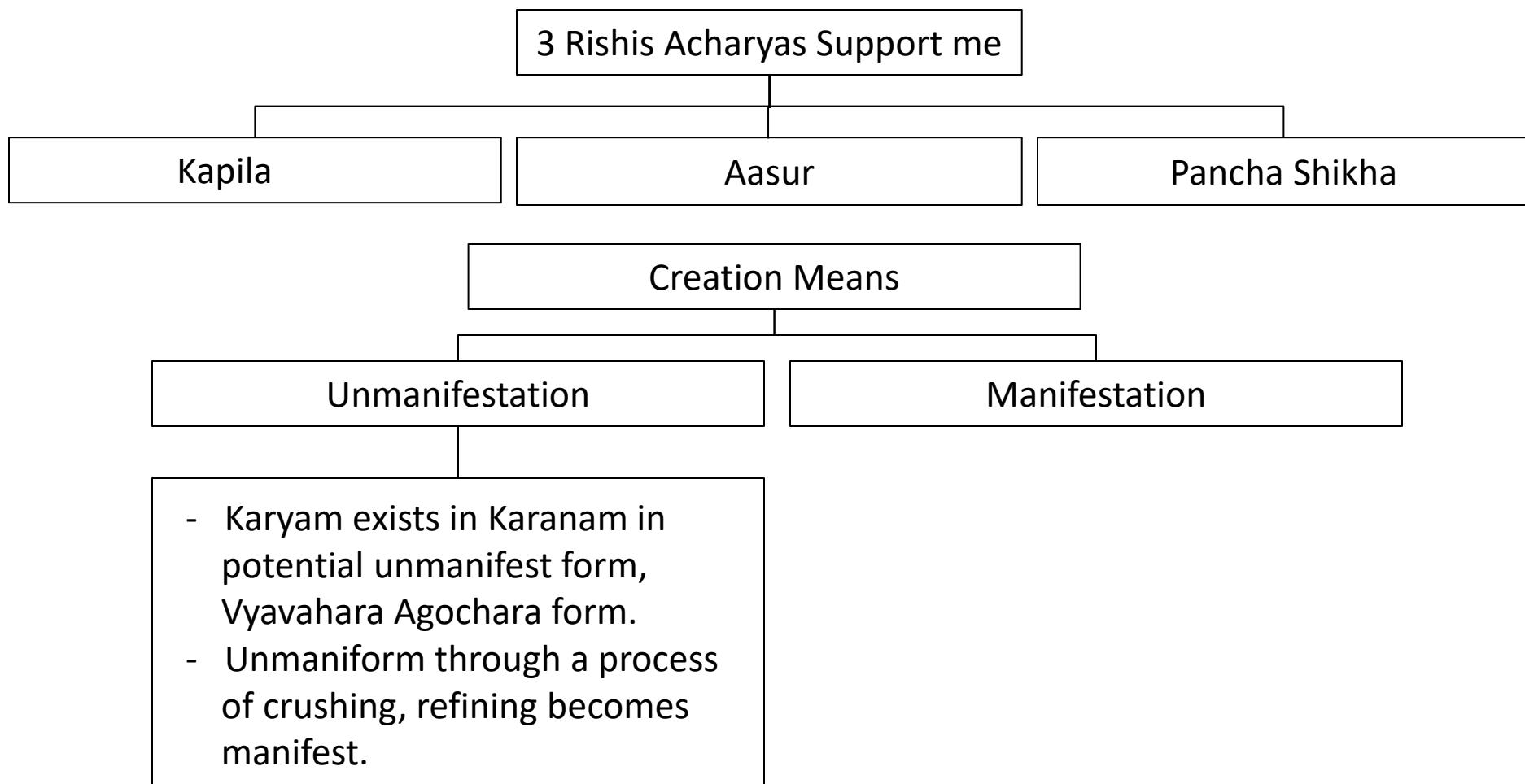
- Verse 141 – Pratingya Vakyam – proposition.

Verse 142 :

कपिलासुरिपञ्चशिखादिमतं
परिगृह्य वदेद्यदि कश्चिदिदम् ।
न कदाचन जन्म वदामि सतः
प्रवदामि तु यच्छुणु तत्त्वमपि ॥१४२॥

Somebody following the doctrine of Kapila, Asuri, Pancasikha etc. may pronounce, I never say there is birth for what is existent. But please listen to what I am going to say. [Verse 142]

Sankhya :



| Manifest Form | Unmanifest Form |
|---|---|
| <ul style="list-style-type: none"> - Ornaments - Oil - Butter - Electricity - Round, Rectangle, Square - Universe - Useful | <ul style="list-style-type: none"> - Gold - Seed - Curd - Waterfall - Sphere - Brahman - Useless |

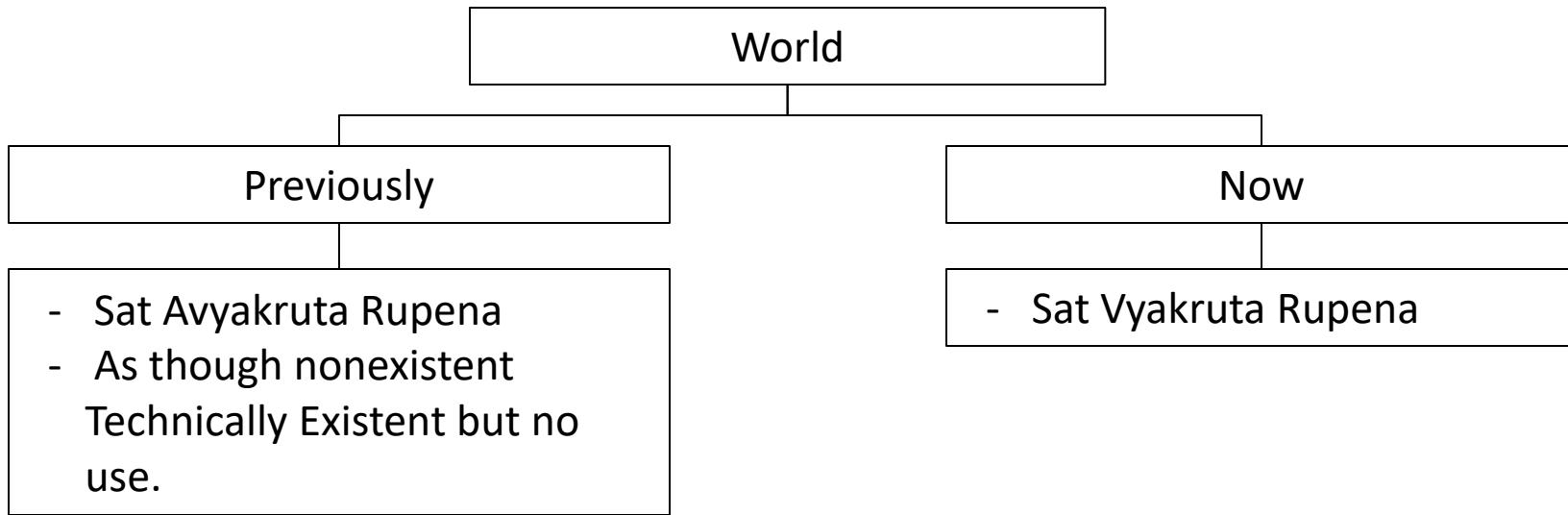
- Intelligent cause – Goldsmith effort is the processing from Unmanifest to manifest, process of actualisation, Origination.

Dakshinamoorthy Stotram :

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानभेवादवयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpanna-Drshyamaana-Nagarii-Tulyam Nija-Antargatam
Pashyann-Aatmani Maayayaa Bahir-Ivo[a-U]dbhuutam Yathaa Nidrayaa ।
Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||1||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 1]



- Universe in Sat Category only, what was in unmanifest form comes to manifest, Figuratively called Origination.
- My Matam valid, without fallacy, Challenges Totaka.

Verse 143 :

प्रकृतावविशिष्टतया यदभू-
दधुना तु तदेव विशेषयुतम् ।
निरवद्यमिदं प्रतिभाति मम
प्रवदात्र विरोधमवैषि यदि ॥१४३॥

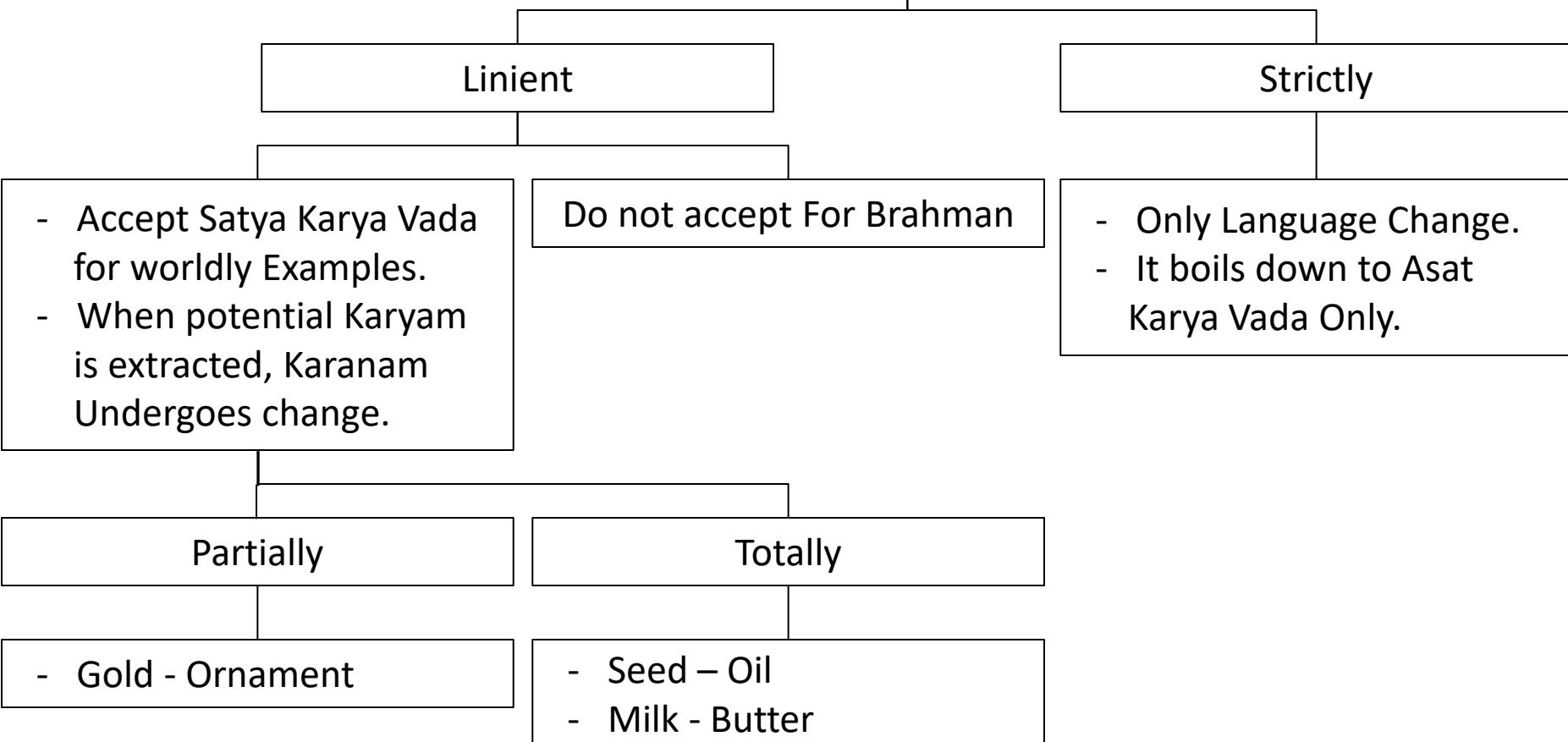
(Sankhya:) What remained indistinct in the material cause is itself now possessed of distinct characteristic marks. This (view) appears to me to be flawless. Please point out if you find any fault here. [Verse 143]

Verse 144 :

सदयुज्यत येन गुणेन पुरा
प्रकृतौ स इहास्ति न कैति वद ।
यदि विद्यत एव पुरा प्रकृता -
वधुनापि विशेषयुतत्वमस्त् ॥१४४॥

(Vedantin:) Tell me whether the special property added to (the effect already) existennt exists here in the material cause or not. If it exists in the material cause before the creation of the effect, then it is improper to say that the material cause possesses something special (in the state of the effect). [Verse 144]

Totakas Answers



Linient Theory :

- In Sat Karya Vada, Karanam will have Parinama, modification, change partially or Totally.
- Brahman – Jagat Karanam without undergoing Parinama.

Sruti :

a) Taittriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (varuna) again said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 2]

b) Taittriya Upanishad :

आनन्दो ब्रह्मेति व्यजानात् ।
आनन्दाध्येव खल्विमानि भूतानि जायन्ते ।
आनन्देन जातानि जीवन्ति ।
आनन्दं प्रयन्त्यभिसंविशन्तीति ।
सैषा भार्गवी वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता ।
स य एवं वेद प्रतिष्ठिति । अन्नवानन्नादो भवति ।
महान्भवति प्रजया पशुभिर्ब्रह्मवर्चेन । महान् कीर्त्या ॥ १ ॥

Anando brahmeti vyajanat I
anandaddhyeva khalvimani bhutani jayante I
anandena jatani jivanti I
anandam prayantyabhisamvisantiti I
saisa bhargavi varuni vidya parame vyoman pratisthita I
sa ya evam veda pratistithati, annavannado bhavati I
mahan bhavati prajaya pasubhirabrahmavarcasena, mahan kirtya II 1 II

He knew that bliss was Brahman, for, from Bliss all these beings are produced, by Bliss do these beings live. They go to Bliss on departing and become one with it – this is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space – in the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (assimilator) of food and the eater (enjoyer) of it. He becomes great in progeny, cattle and gains the splendor of true brahma-hood. Indeed, he becomes great through fame and renown. [III – VI – 1]

- Brahman can't undergo change unlike Gold, Seed, Milk Partially or totally.
- Brahman is Nirvikara and Niravayava.
- Without modification and parts.

- Therefore Satya Karya Vada not acceptable in Jagat Srishti.

Strict Answer :

- When you scrutinise carefully, Sat Karya Vada ends up as Asat Karya Vada only.

Advaitin Questions :

- Was manifestation existent or nonexistent in the product before creation?
- After creation – Manifestation is existent.

Sankhya :

| Before Creation | Problem |
|--|--|
| <ul style="list-style-type: none"> - Manifestation was existent | <ul style="list-style-type: none"> - If product was with Manifestation why creation of product which already had Manifestation? |

| Sankhya | Problem |
|---|---|
| <ul style="list-style-type: none"> - Product was there without manifestation, Manifestation nonexistent. - After creation Nonexistent manifestation becomes manifested. | <p>Sankhya :</p> <ul style="list-style-type: none"> - Non existent manifestation came into existence is, Asat Karya Vada. <p>Nyaya :</p> <ul style="list-style-type: none"> - Nonexistence product comes to existence. - Only language difference. |

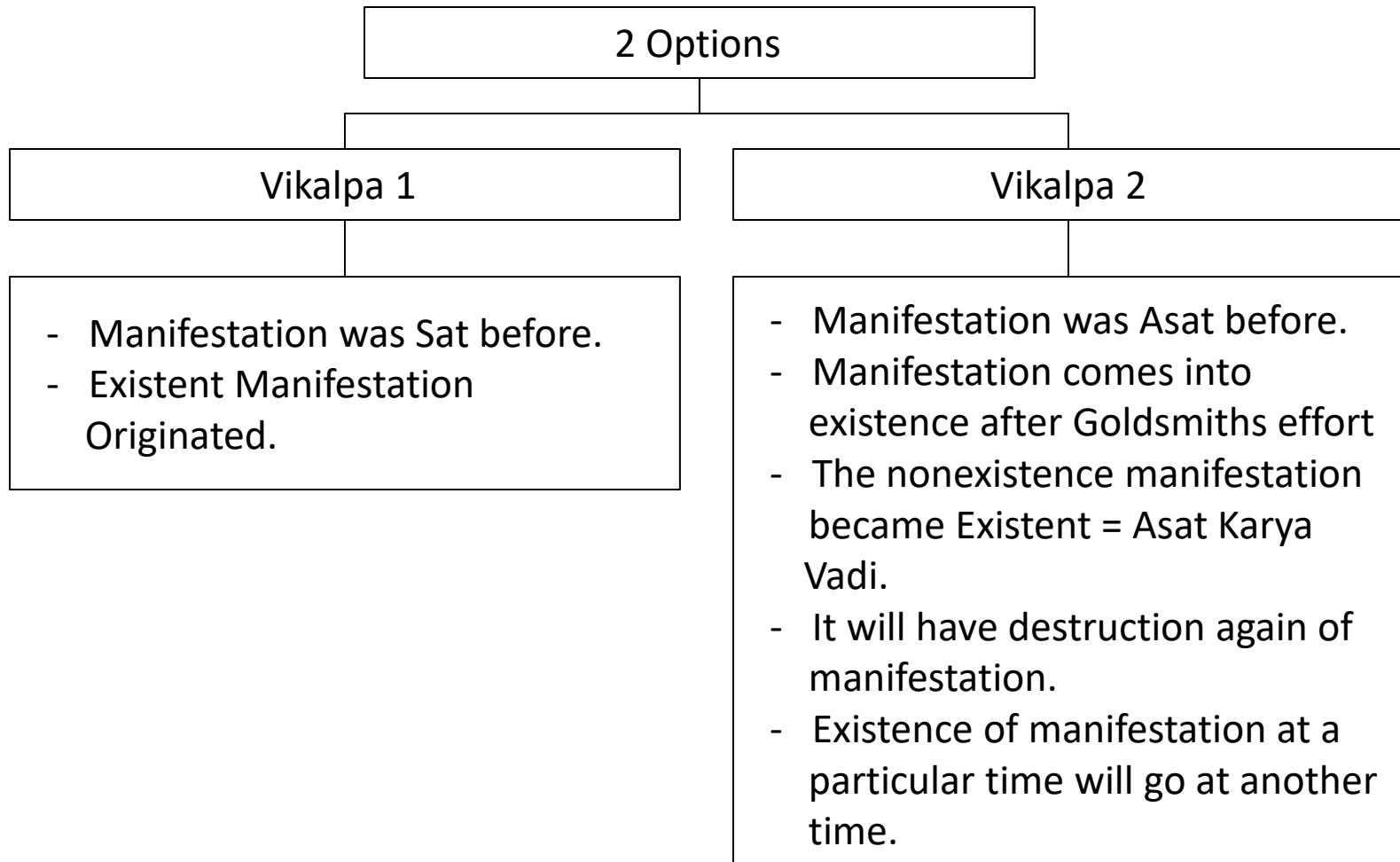
- Hence Sat, Asat Karya Vadas both not acceptable.

Verse 145 :

यदि नास्ति पुरा स गुणः प्रकृता-
वसदुद्धवनं भवतोऽभिमतम् ।
जननेन च सत्त्वमुपात्तवतो
जनिमत्त्वत एव विनष्टिरपि ॥१४५॥

In case, that distinctive mark does not exist in the material cause before (the creation of the effect), you have to accept birth for what is non-existent. And what has come into existence with its birth will have destruction as well because of its artificiality. [Verse 145]

Vikalpa method of Argument :



Verse 146 :

भवतोऽभिमतं परिहर्तुमिदं
 न कथञ्चन शक्यत इत्यमुतः ।
 कणभक्षमतेन समत्वमिदं
 भवतोऽभिमतं शनकैरगमत् ॥१४६॥

In no way is it possible for you to get out of what you have accepted (above). Thus, gradually, this view of yours has landed in the domain of Vaisesikas. [Verse 146]

- Sankhya Matam another Vesham of Nyaya only – Asat Karya Vada only.
- Asat wrong, Sat also wrong.

Verse 147 & 148 :

असतो भवनं नशनं च सतः
 कणभोजिमतं विदितं कविभिः ।
 उपपत्तिविरुद्धतया सुभृशं
 तदभाणि मयाऽपि विरुद्धतया ॥१४७॥

The Vaisesika theory that there is birth for what is non-existent and destruction of what is existent is known to the learned as entirely opposed to reasoning. I too have declared that (theory) to be untenable. [Verse 147]

प्रतिषिद्धमिदं कणभोजिमतं
 हरिणापि समस्तगुरोर्गुरुणा ।
 वचनेन तु नासत इत्यमुना
 ब्रुवता च पृथातनयाय हितम् ॥१४८॥

This Vaisesika theory has been refuted also by Lord Krsna, the preceptor of all preceptors by the words, "What is non-existent can never (come into existence)...." while imparting friendly advice to Arjuna, the son of Prtha (i.e. Kunti). [Verse 148]

- Totaka refutes Sat + Asat Karya Vadas together.
- Nonexistent matter can't become existent matter.
- Existence matter also can't become nonexistent matter.

- Creation can't be originated.
- No corridor connecting existent and non existent.
- Can't quickly change lane.

Gita :

नासतो विद्युते भावो नाभावो विद्युते सतः।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः॥ २.१६॥

The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the knowers of the truth (or the seers of the Essence). [Chapter 2 – Verse 16]

- Existential world does not originate.
- Nonexistential world does not originate.

Conclusion :

- World was, is , never will be there.
- World does not originate at all.
- What is there?

Gita :

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हतम्।
ब्रह्मैव तेन गन्तव्यं ब्रह्म कर्म समाधिना॥ ४.२४॥

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

- Sarvam Brahma Maya.
- Brahman appears as Jiva + Jagat.

Verse 149 + 150 :

असतश्च सतश्च न जन्म भवे -
दिति पूर्वमवाद्युपपत्तियुतम् ।
सदसच्च न जायत एव कुतो
नहि वस्तु तथाविधमस्ति यतः ॥१४६॥

Previously it has been asserted through reasoning that there can be no birth either for what is non-existent or for what is existent. Indeed, what is both existent and non-existent is never born. Why? Because an entity of such a sort does not exist at all. [Verse 149]

सदसत्त्वमतीत्य मनःप्रभृते -
न वृत्तिरिहास्ति यतः ।
तत एव मनः प्रमुखस्य भवो
न भवेदिति सर्वसुवेद्यमिति ॥१५०॥

On no account can the (world) consisting of mind etc. have any being whatsoever beyond what is existent or what is non-existent. That is why there can be no birth for mind etc. and it can be easily understood by all. [Verse 150]

Refutation of Jaina Matam :

- World is Asti + Nasti – Hybrid.
- Existence cum nonexistence.

Totaka :

- Opposites can't coexist.
- Example : Light + Darkness.
- One world can't exist and nonexist together.
- Example : No hot Ice cream.
- World can't have status of Sat – Asat combination.

Mandukya Upanishad : 3rd Chapter : Advaita Prakaranam

4 Arguments

Jiva

Logic

Sruti

Srishti

Logic

Sruti

Mandukya Upanishad :

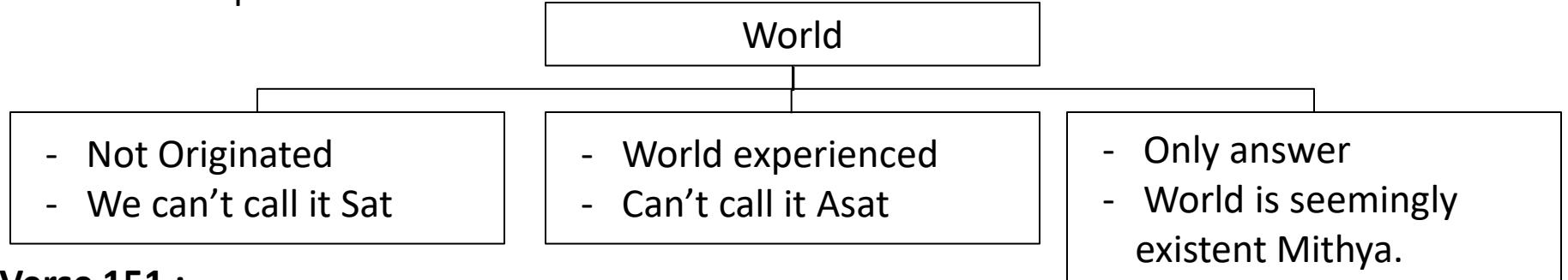
न निरोधो न चेत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इल्येषा परमार्थता ॥ ३२ ॥

Na nirodho na cotpattir-na baddho na ca sadhakah
na mumuksur-na vai mukta ityesa paramarthata II 32 II

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

- Jiva and creation not there.
- Brahman alone exists.
- Ajati Vada – No creation theory, seeming creation theory.
- I don't have Sadhana Chatustaya Sampatti – Here I mean mind.
- I am ever free of body, mind, world – it's a unconditional fact.
- Claim unconditional fact and enjoy to repair Mithya mind.

- Origination of world or Jiva can't be proved by logic or Sruti – hence called Anirvachanii..
- Origination of Universe begins with mind in Jagrat and ends with mind resolving in Sushupti.

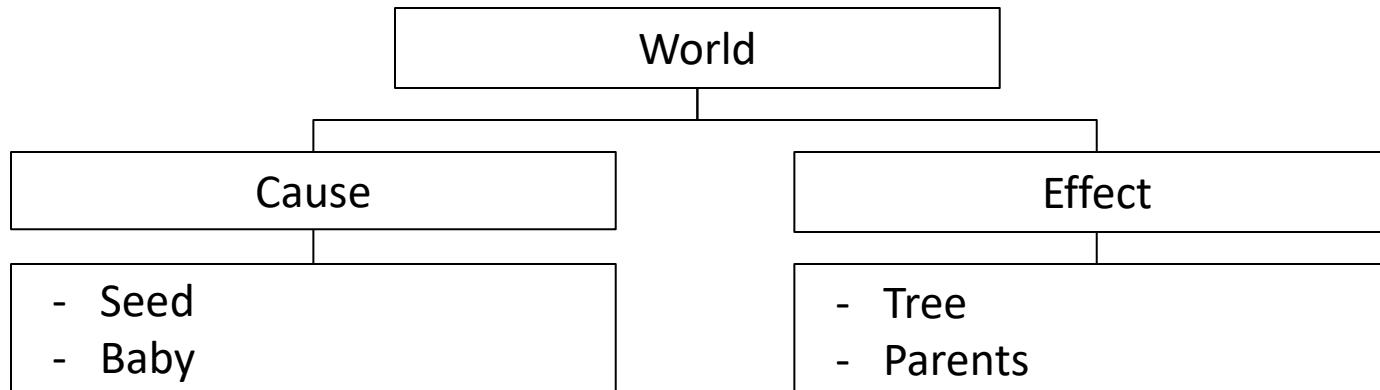


Verse 151 :

यदि नाम कथञ्चिदमुष्य भवः
 सदसत्त्वमपेक्ष्य भविष्यति वः ।
 अमृषात्त्वममुष्य तथाऽपि न तु
 श्रुतिरस्य मृषात्त्वमुवाच यतः ॥१५१ ॥

Even if there is birth for it (i.e. the universe comprising mind etc.) in your view considering whether it is existent or non-existent (before Creation), yet it cannot be real, for, the Scripture has declared its unreality. [Verse 151]

- For nature of creation – Pramanam is only Shastra.
- We can't collect data from products in creation.
- Need data outside creation.



- Cause of Universe including time and space, Science logic can't help.

Brahma Sutra :

जन्माद्यस्य यतः ।

Janmadyasya yataḥ ।

That (is Brahman) from which (are derived) the birth etc. of this (Universe) [I – I – 2]

- Logically can't prove God like Neiyayikas.
- Based on Sruti, we accept God.
- Supporting Logic accepted not proving logic.

Sruti :

- Accepts temporary acceptance of World out of God based on Sruti Pramanam – Adhyaropa (Not logic).
- Learn about God who is neither cause of the world (Karanam) or effect (Karyam).

Example :

Kaivalya Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca |
evam viditvā paramātmarūpam guhāśayam niṣkalamadvitīyam || 23 ||

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣim sadasadvihinam prayāti śuddham paramātmarūpam || 24 ||

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23 & 24]

Gita :

मया तत्मिदं सर्वं जगदव्यक्तमूर्तिना।
मत्स्थानि सर्वभूतानि न चाहं तेष्वस्थितः॥ ९.४ ॥

All this world (universe) is pervaded by Me in My unmanifest form (aspect) ; all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम्।
भूतभूत च भूतस्थो ममात्मा भूतभावनः॥ ९.५ ॥

Nor do beings exist (in reality) in Me, behold My divine yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान्।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय॥ ९.६ ॥

As the mighty wind moving everywhere rests always in space (the akasa), even so, know you, all beings rest in Me. [Chapter 9 – Verse 6]

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम्।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम्॥ ९.७ ॥

All beings, O Kaunteya (O son of Kunti), go into My prakrti (nature) at the end of a kalpa; I send them forth again at the beginning of (the next) kalpa. [Chapter 9 – Verse 7]

- Mastani Sarva Butani – Adhyaropa
- Na Cha Mastani – Apavada.
- Temporary acceptance of creation and later negation of creation.

c) No world, Brahman alone is there.
d) World is seeming appearance and disappearance.
e) Go to green room of meditation to revel in your real nature.

Dakshinamurthy Stotram :

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpanna-Drshyamaana-Nagarii-Tulyam Nija-Antargatam
Pashyann-Aatmani Maayayaa Bahir-Ivo[a-U]dbhuutam Yathaah Nidrayaa |
Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||1||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 1]

e) World – Anirvachniya, Mithya :

- Dream medicine cures dream disease, Waking water quench waking thirst = Functional reality.

| World | Brahman |
|--|--|
| <ul style="list-style-type: none"> - Vyavaharika Satyam - Lower order of Reality | <ul style="list-style-type: none"> - Paramartika Satyam - Higher order of reality. |

- Advaitam always wants to establish 2 levels of reality between observer and observed Jada Prapancha – Body / Mind / World.
- Then only I can claim I am free.
- Under same order of reality, problems of family, business, Society, will never go away.

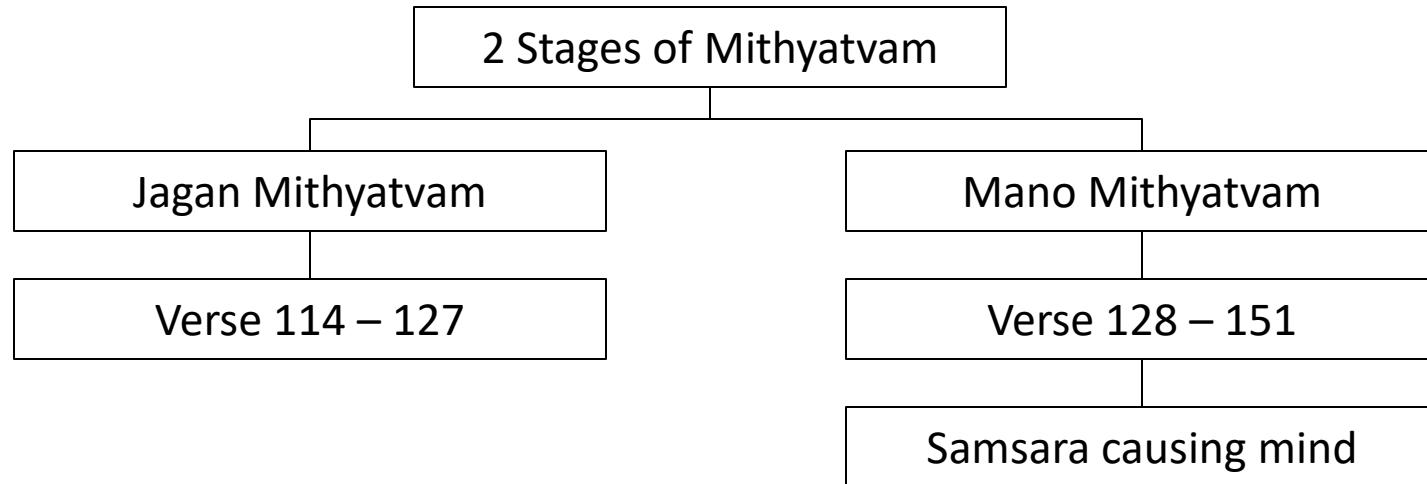
| World | I – Atma |
|---|--|
| <ul style="list-style-type: none"> - Change world problem as nature of Anatma. - Lower order of Mithya. | <ul style="list-style-type: none"> - Not Polluted by Anatma. - Adhyasa Bhashyam. |

- For creation : Shastram only Pramanam.

Verse 152 :

मनसोऽनृतैवमवादि यत -
 स्तत एव हि तस्य मृषा चरितम् ।
 यत एव मृषा मनसश्चरितं
 तत एव पुरोदितसिद्धिरभूत् ॥१५२॥

Since the mind is declared to be unreal, the activity thereof too is obviously unreal. And since the mental activity is unreal, (the view that the Atman is beyond all the states relating to mind) as stated before has been thus established. [Verse 152]



- World problem only when it enters through my mind.

Example :

a)

| Tragedy | Party |
|---------------|----------------------|
| In London | In Singapore |
| Mind awake | Mind asleep |
| World Problem | World can't touch me |

b)

| Mind awake | Mind asleep |
|---------------|----------------------|
| World Problem | World can't touch me |

| Verse 128 | Verse 152 and 153 |
|-------------------------|------------------------|
| Proposition – Pratingya | Nigamanam - Conclusion |

मनसोऽप्यनृतत्वमसाध्यमुतः
प्रतिपादितहेतुत एव भवेत् ।
चरितं च तदीयमसत्यमतः
परिनिर्मितवारणचेष्टितवत् ॥१२८॥

मनसोऽनृततैवमवादि यत् -
स्तत एव हि तस्य मृषा चरितम् ।
यत एव मृषा मनसश्चरितं
तत एव पुरोदितसिद्धिरभूत् ॥१५२॥

यदपेक्ष्य तु नाम भवेत्वितयं
परमात्मपदस्य तुरीयमिति ।
तदसत्यमसत्यगुणस्तु यतः
परिनिर्मितसर्पावसर्पणवत् ॥१५३॥

From the afore-mentioned reason itself the unreality of the mind as well can be established and hence the function relating thereto is unreal just as the gestures of an artificial elephant. [Verse 128]

Since the mind is declared to be unreal, the activity thereof too is obviously unreal. And since the mental activity is unreal, (the view that the Atman is beyond all the states relating to mind) as stated before has been thus established. [Verse 152]

(The three states) with regard to which the name "Turiya" (fourth) is possible for the Supreme Self are unreal and consequently they are the characteristics of what is unreal (i.e. the mind) just as the movement of an artificial snake. [Verse 153]

- Condition of mind nothing to do with the fact, I am free.

Example :

- Rama Avtara also cries.

Lesson 1 :

- Remember world is Mithya.

Lesson 2 :

- Remember mind is Mithya.

Lesson 3 :

- Avasta trayam – 3 Functions of mind also Mithya.
- Wooden elephant Unreal, eating Unreal.
- World is Sat Asat Vilakshanam, Mithya Karyam .
- I am not Sadhaka, Moksha, not Sadhyam but Siddam.
- Disciplining mind important for Vyavahara and claim I am not the mind.

Verse 153 :

यदपेक्ष्य तु नाम भवेत्वितयं
परमात्मपदस्य तुरीयमिति ।
तदसत्यमसत्यगुणस्तु यतः
परनिर्मितसर्पविसर्पणवत् ॥१५३॥

(The three states) with regard to which the name "Turiya" (fourth) is possible for the Supreme Self are unreal and consequently they are the characteristics of what is unreal (i.e. the mind) just as the movement of an artificial snake.
[Verse 153]

- Sarvam Mithya.
- What is Satyam?
- I observing Consciousness – Sakshi Chaitanyam, behind the mind is Satyam.
- In presence of mind, I go through 3 states by Adyasa, Superimposition.
- I am revealer of Avasta Trayam.

| Avasta Trayam | I - Sakshi |
|--|---|
| <ul style="list-style-type: none"> - Lower order of Reality. - W.r.t 3 states, 3 names given to me, Vishwa, Teijasa, Pragya - Example : One lady – mother, daughter, Sister. | <ul style="list-style-type: none"> - Higher order of Reality. - I am Turiyam all the time not affected by Vishwa, Teijasa, Pragya. - w.r.t. 3 states, 4th |

- From my own standpoint – World can be counted as 2nd – I am silence, Non dual, Advaitam.

Verse 154 :

निखिलस्य मनः प्रमुखस्य यतो
वितथत्वमवादि पुरा तु मया ।
श्रुतियुक्तिबलेन ततोऽद्वयकं
परमक्षरमेव सदन्यदसत् ॥१५४॥

I have already set forth the unreality of the whole (world) consisting of mind etc. on the strength of scriptures as well as reasoning. Hence, the Supreme Spirit (i.e. Brahman) which is non-dual and imperishable, alone is real while the rest is unreal. [Verse 154]

- Sruti, Yukti Balance – Minds Mithyatvam established.

| Verse 130 | Verse 131 | Verse 132 |
|---|---------------------------------------|--|
| Chandogya Upanishad Chapter 7 – 26 – 1 | Mundak Upanishad Chapter 2 – 1 – 3 | Chandogya Upanishad Chapter 6 – 5 – 4 |

ननु सप्तम आत्मन उद्भवनं
मनसोऽभिदधावसुनापि सह ।
कथमस्य भवेदमृषात्वगति –
र्मनसो विकृतित्वगुणस्य वद ॥१३०॥

(Preceptor:) In the seventh chapter (of the Chandogya), the Surit has proclaimed the origination of the mind also along with the vital air etc. from the Self. Then, how can the state of reality be there with regard to the mind which is characterised by the state of being a transformation? [Verse 130]

असुना करणौर्गगनप्रमुखैः
सह मुण्डक उद्धवनं मनसः ।
पुरुषात्परमात्मन उक्तमतो
वितर्थं मन इत्यवधारय भोः ॥१३१॥

मनसोऽन्नमयत्वमवादि यत -
स्तत एव हि भूतमयत्वगतिः ।
कुशरीरवदेव ततोऽपि भृशं
वितर्थं मन इत्यवधारय भोः ॥१३२॥

The Creation of the mind along with vital air, senses, space etc. from the Supreme Self has been declared in the Mundakopanisad. Therefore, O disciple, ascertain that the mind is unreal. [Verse 131]

Besides, (in the Sruti elsewhere) the mind is spoken of as composed of food. Consequently, like the body, the mind too is a material one, From that also, O disciple, ascertain that the mind is unreal. [Verse 132]

Chandogya Upanishad :

तस्य ह वा एतस्यैवं पश्यत एवं मन्वानस्यैवं विजानत आत्मतः
प्राण आ- त्मत आशात्मतः स्मर आत्मत आकाश आत्मतस्तेज
आत्मत आप आत्मत आविर्भावितिरोभावावात्मतोऽन्नमात्मतो
बलमात्मतो विज्ञानमात्मतो ध्यान- मात्मतश्चित्तमात्मतः
संकल्प आत्मतो मन आत्मतो वागात्मतो नामात्मतो
मन्त्रा आत्मतः कर्माण्यात्मत एवेदं सर्वमिति १

Tasya ha va etasyaivam pasyata evam manvanasyaivam vijanata atmatah
prana atmata asatmata smara atmata akasa atmatasteja
atmata apa atmata avirbhavatirobhavavatmato'nnamatmato
balamatmato vijnanamatmato dhyanamatmatascittamatmatah
sankalpa atmato mana atmato vagatmato namatmato
mantraatmatah karmanyatmata evedam sarvamiti ॥ 1 ॥

For a person like this who sees in this way, thinks in this way, and has this knowledge, everything comes from the Self : Life, hope, memory, space, fire, water, birth and death, food, strength, knowledge in depth, meditation, the heart, resolution, the mind, speech, name, mantras, and all work – all this comes from the Self. [7 – 26 – 1]

Mundak Upanishad :

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।
खं वायुज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

Etasmaj-jayate prano manah sarvendriyani ca I
kham vayur-jyotir-apah prthivi visvasya dharini II 3 II

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3]

Chandogya Upanishad :

अन्नमयः हि सोम्य मनः आपोमयः प्राणस्तेजोमयी
वागिति भूय एव मा भगवान्विज्ञापयत्विति तथा
सोम्येति होवाच ॥ ६.५.४॥

Annamayam hi somya mana apomayah pranastejomayi
vagiti bhuya eva ma bhagavanvijnapayatviti tatha
somyeti hovaca II 6.5.4 II

O Somya, the mind is nourished by food, prana by water, and speech by fire. [Svetaketu then said], Sir, will you please explain this to me again? Yes Somya, I will explain again, replied his father. [6 – 5 – 4]

Yukti :

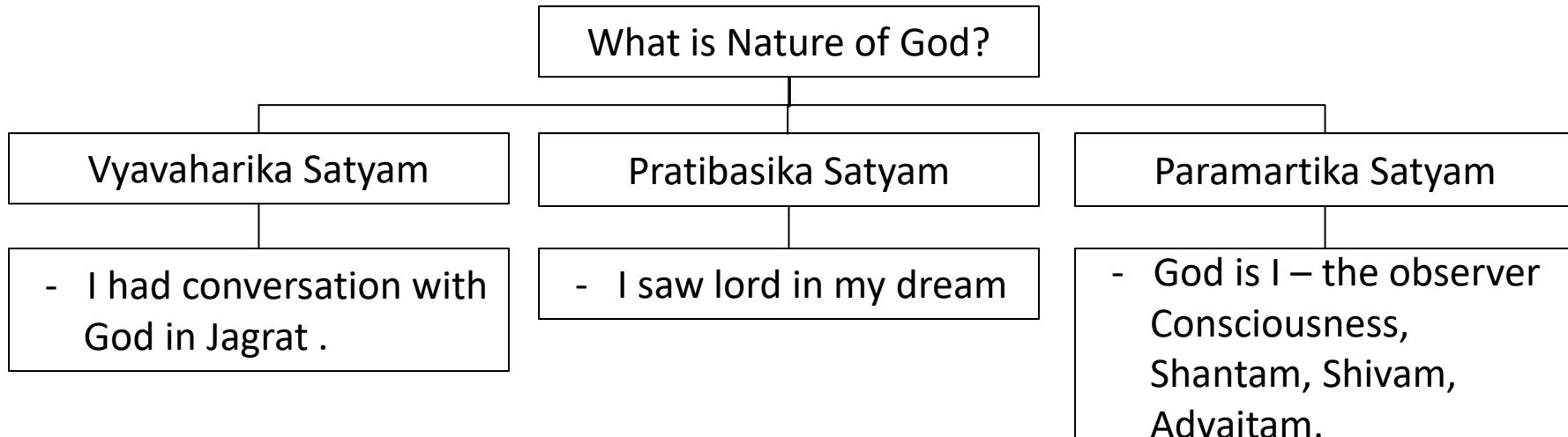
- What is Karyam is Mithya.

| Sat | Asat | Sat- Asat |
|---------|-------|-----------|
| Sankhya | Nyaya | Jaina |

- Totaka defends Mithya Karya Vada.

- **Mundak Upanishad :**

Sat is Param – Absolute, Imperishable, Unnegatable Chaitanyam.



Verse 155 :

तदपूर्वमबाह्यमनन्तरकं
न च किञ्चन तस्य भवत्यपरम् ।
इति वेदवचोऽनुशासास यतो
वितर्थं परतोऽन्यदतः प्रगतम् ॥ १५५ ॥

That (Brahman) has no anterior, exterior or interior. Nor is there anything posterior to it. This is what the Scriptural text has instructed. It is, therefore, evident that what is other than Brahman is unreal. [Verse 155]

- Pramanam supporting Jagat Mithyatvam – Aham Satyam.

Brihadranyaka Upanishad : Madhu Brahmanam Important Verse

इदं वै तन्मयु दध्यज्ञार्थर्वणोऽश्विभ्यामुचाच ।
तदेत-द्वाषिः पश्यक्षवोचत ।
रूपं रूपं प्रतिरूपो बभूव,
तदस्य रूपं प्रतिक्षणाय ।
इन्द्रो मायाभिः पुरुरूप ईयते,
युक्ता ह्यस्य हरयः शता दश ॥ इति ।
अयं वै हरयः, अयं वै दश च सहस्राणि, बहूनि चानन्तानि च ;
तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यम् ,
अयमात्मा ब्रह्म सर्वानुभूः, इत्यनुशासनम् ॥ १६ ॥

idam vai tan madhu dadhyaññ ātharvano' śvibhyām uvāca,
tad etad ṛṣih paśyann avocat:
rūparūparūparūpo babhūva,
tad asya rūpam praticakṣaṇāya;
indro māyābhiḥ puru-rūpa īyate.
yuktā hy asya harayaḥ śatā daśa iti.
ayam vai harayaḥ, ayam vai daśa ca sahasrāṇi bahūni cānāntāni ca,
tad etad brahmāpūrvam, anaparam, anantaram, abāhyam,
ayam ātmā brahma sarvānubhūḥ, ity anuśāsanam II 16 II

This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Asvins. Perceiving this the Rsi said, (he) transformed Himself in accordance with each form; that form of His was for the sake of making Him known. The Lord on account of Maya (notions superimposed by ignorance) is perceived as manifold, for to Him are yoked ten organs, nay hundreds of them. He is the organs; He is ten, and thousands - many, and infinite. That Brahman is without prior or posterior, without interior or exterior. This self, the perceiver of everything, is Brahman. This is the teaching. [II – V – 19]

a) Apurvam :

- Brahman does not have Karanam.

b) Anaparam :

- Brahman does not have any Karyam (World not out of Brahman).
- Brahman does not have Karanam or Karyam. Therefore nothing other than Brahman exists.

| Taittriya Upanishad | Purusha Suktam |
|---|--|
| <ul style="list-style-type: none"> - Yato Va Imami Butani.... [Chapter 3 – 1 – 2] - Brahman has world as a product. - Stepping Stone | <ul style="list-style-type: none"> - Ajaya Mano Bahuda Vijinyasa... [Chapter 2 – Verse 3] |

Taittriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥

To him (Bhrigu) he (varuna) again said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrigu) performed penance ; and after having done penance.... [3 – 1 – 2]

Purusha Sukhtam :

प्रजापतिष्वरति गर्भे अन्तः ।
अजायमानो बहुधा विजायते ।
तस्य धीराः परिजानन्ति योनिम् ।
मरीचीनां पदमिच्छन्ति वेधसः । ३

prajā-pati-svra-ti garbhē an-tah(ā) |
ajā-ya-mānō-bahu-dhā vijā-yatē
tasya-dhīrā pari-jān-anti yōnim |
marī-chi-nām pada-mich-chanti vē-dasa-h(ā) 2-3

The Lord of the universe, lives inside the universe, and without being born, appears in many forms, and only the wise realize his real form, and those who know the Vedas, like to do the job of, Savants like Mareechi. [Chapter 2 – Verse 3] 352

How to resolve?

- World is seemingly Born, but not really born.

Gita :

मया तत्मिदं सर्वं जगदव्यक्तमूर्तिना।
मत्स्थानि सर्वभूतानि न चाहं तेष्वस्थितः॥ ९.४ ॥

All this world (universe) is pervaded by Me in My unmanifest form (aspect) ; all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम्।
भूतभूत च भूतस्थो ममात्मा भूतभावनः॥ ९.५ ॥

Nor do beings exist (in reality) in Me, behold My divine yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

- Similar Contradiction, all beings exist in me and do not exist in me.

c) Abahyam :

- Nothing outside Brahman.
- Other than Brahman, there is no Sajatiya, Jiva or Vijatiya Jagat.

d) Anantaram :

- No Svagata Bheda – No kidney organs, parts.

Conclusions :

- Brahman is Karya – Karana Vilakshanam and there is nothing other than Brahman.
- If you experience anything other than Brahman, It is an appearance, not a fact, not really existent, it is seemingly existent, Mithya.
- Brahman Satyam, Jagan Mithya Aham Jiva Braheiva Na Paraha.
- Sruti is Pramanam for Advaitam.

Verse 156 :

प्रतिषिद्धं यतो बहिरन्तरपि
स्वविलक्षणमात्मन उक्तवती ।
अवबोधघनत्वमतोऽन्यदस -
ल्लवणौकरसत्वनिदर्शनितः ॥ १५६ ॥

Having denied everything other than the Self (i.e. Brahman), exterior or interior, the Scripture has declared that it is pure intelligence, through the illustration of a lump of salt. Hence what is other than the Self is unreal. [Verse 156]

Brihadaranyaka Upanishad :

स यथा सैन्धवघनोऽनन्तरोऽबाह्यः कृत्स्नो रसघन पच,
एवं वा अरैयमात्मानन्तरोऽबाह्यः कृत्स्नः प्रश्नानघन पच ;
पतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुचिनश्यति, न प्रेत्य
संज्ञास्तीत्यरे ब्रह्मीमीति होषाच याज्ञवल्क्यः ॥ १३ ॥

sa yathā saindhavaghano'nantaro'bāhyah kṛtsno rasaghana eva,
evam vā are'yamātmānantaro'bāhyah kṛtsnah prajñānaghana eva;
etebhyo bhūtebhyaḥ samutthāya tānyevānuvinayaśyatiti, na pretya
samjñāstītyare bravīmīti hovāca yājñavalkyah || 13 ||

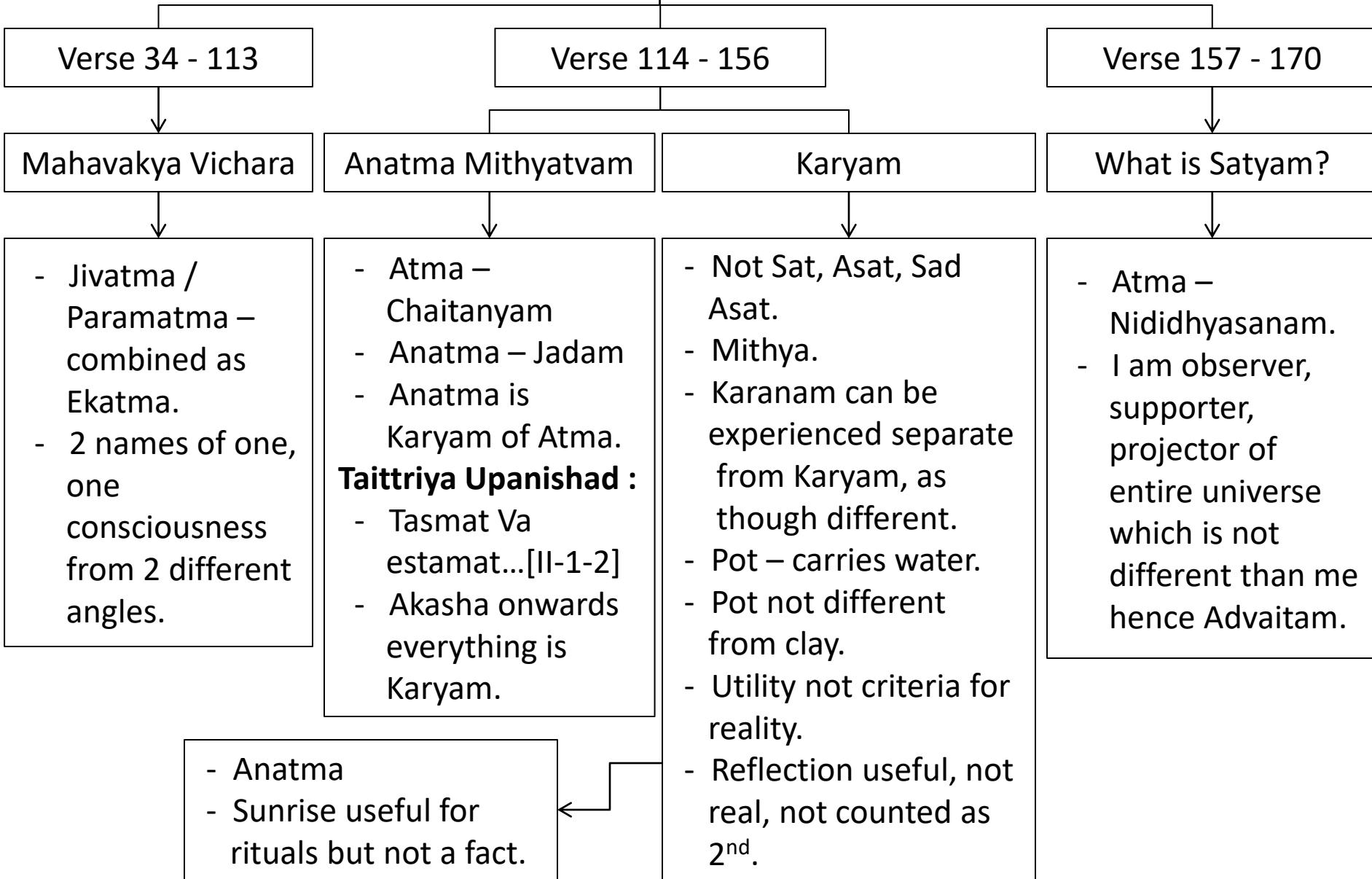
As a lump of salt is without interior or exterior, entire, and purely saline in taste, even so is the Self without interior or exterior, entire and Pure Intelligence alone. (The self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more (Particular) Consciousness. This is what I say, my dear. So said Yajnavalkya. [IV – V – 13].

- Lavana Eka Rasatvam.
- Lump of salt from Ocean – Tastes same on left, right, inside, outside.
- Similarly world is nothing inside, outside, Right, Left but pure Consciousness, awareness.
- Pragyana Ghanam, Homogeneous nature without mixture of anything.
- Everything else other than Atma is Asat – Mithya.

Main Teaching : Verse 114 -156

- Jagan Mithyatvam.
- What is essence of Upanishads?
- Advaitam.

How Advaitam established in Sruti Sara Samudhranam



Taittriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
 आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
 अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
 ओषधीभ्योन्नम् । अन्नात्पुरुषः ॥ २ ॥

**tasmadva etasmadatmana akashah sambhutah I
 akasadvayuh, vayoragnih, agnerapah I
 adbhyah prthivi, prathivya osadhayah I
 osadhibhyo'nnam, annatpurusah II 2 II**

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – I – 2]

Verse 157 :

लवणैकरसत्वसमं फणितं
 स्वविलक्षणवस्तुनिषेधनतः ।
 अवबोधघनं परमात्मपदं
 त्वमवेहि तदस्मि सदाऽहमिति ॥ १५७ ॥

The Supreme Self which is of the nature of pure consciousness is compared to a lump of salt through the denial of everything other than It. Ascertain, O disciple, I am always that (Supreme Self). [Verse 157]

a) Initial Stages of Atma – Anatma Viveka :

| Chit | Jadam |
|-------------------------|------------|
| - Observer - Duality | - Observed |

b) I am not external World – Anatma

- Body, Mind, World – Jadam.
- Mano, Buddhi, Ahamkara, Chittam Naham.

Nirvana Shatkam :

मनोबुद्धिहङ्कारचित्तानि नाहं
न च श्रोत्रजिह्वे न च ग्राणनेत्रे ।
न च व्योमभूमिः न तेजो न वायुः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १ ॥

Mano Buddhi Ahankara Chitta Ninaham
Nacha Shrotra Jihve Na Cha Ghrana Netre
Nacha Vyoma Bhoomir Na Tejo Na Vayu
Chidananda Rupa ShivoHam ShivoHam

I am not mind, wisdom, pride, and heart. Neither I am ear and tongue nor I am nose and eyes. Neither I am sky or earth nor I am power or wind. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. ||1||

c) Ultimate Teaching :

- Tell opposite.
- Really I am not different from body, mind, world.
- I Consciousness, alone am appearing as material Body / Mind / World.

Dakshinamurthy Stotram :

विश्वं दर्पणदश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवादवयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpanna-Drshyamaana-Nagarii-Tulyam Nija-Antargatam
Pashyann-Aatmani Maayayaa Bahir-Ivo[a-U]dbhuutam Yathaa Nidrayaa |
Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||1||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 1]

- I should not run away from the world as I am Atma and world is Anatma.
- Like : Water running away from wave and Ocean.
- Ultimate Moksha not running away from world but understand world is Mithya . Manifestation of one substance, me the Chaitanyam.
- Mithya manifestation can't affect me Satya Adhisthanam.

| First Meditation | End Meditation |
|------------------|------------------|
| Naham Buddhi | Aham Buddhi Asmi |

- No matter different from Consciousness.
- Example :

Lump of Salt, Saltish all over, Nothing other than salt.

Brihadranyaka Upanishad :

स यथा सैन्धवघनोऽनन्तरोऽबाह्यः कृत्स्नो रसघनं पद्मं वा अरैयमात्मानन्तरोऽबाह्यः कृत्स्नः प्रक्षानघनं पद्मं ; पदेभ्यो भूतेभ्यः समुत्थाय तान्येषानुषिनश्यति, न प्रेत्य संज्ञास्तीत्यरे ब्रह्मीति होषाच याज्ञवल्क्यः ॥ १३ ॥

sa yathā saindhavaghano'nantaro'bāhyah kṛtsno rasaghana eva,
evam vā are'yamātmānāntaro'bāhyah kṛtsnah prajñānaghana eva;
etebhyo bhūtebhyaḥ samutthāya tānyevānuvinayaśyatiti, na pretya
samjñāstītyare bravīmīti hovāca yājñavalkyah || 13 ||

As a lump of salt is without interior or exterior, entire, and purely saline in taste, even so is the Self without interior or exterior, entire and Pure Intelligence alone. (The self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more (Particular) Consciousness. This is what I say, my dear. So said Yajnavalkya. [IV – V – 13].

- Claim that Consciousness alone as me and assimilate.

Verse 158 :

अणु नो न च तद्विपरीतगुणं
न च हस्यमतो नच दीर्घमपि ।
प्रतिषिद्धसमस्तविशेषणकं
परमक्षरमात्मतया॑श्रय भोः ॥१५८॥

O disciple, ascertain That Immutable Brahman which is neither minute nor gross (lit. its opposite quality), neither short nor long, and which is devoid of all attributes as your own Self. [Verse 158]

- I am Atma free from all attributes.

Brihadranyaka Upanishad :

स होवाच, पतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्ति,
अस्थूलमनणघहस्यमदीर्घमलाहितमन्त्रेहमच्छायमतमोऽधाय्य-
नाकाशमसङ्ख्यरसमगन्धमचक्षुष्कमश्रोत्रमघागमनोऽतेजस्क -
मप्राणममुखममात्रमनन्तरमबाह्यम्, न तदश्वाति किंचन,
न तदश्वाति कश्चन ॥८॥

sa hovāca: etad vai tad akṣaram, gārgī, brāhmaṇā abhivadanti, asthūlam,
anaṇu, ahrasvam, adīrgham, alohitam, asneham, acchāyam, atamah,
avāyv anākāśam, asaṅgam, arasam, agandham, acakṣuṣkam, aśrotram,
avāk, amanah, atejaskam, aprāṇam, amukham, amāṭram, anantaram,
abāhyam; na tad aśnāti kim cana, na tad aśnāti kaś cana ॥ 8 ॥

He said : O Gargi, the knowers of Brahman say, this Immutable (brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [3 – 8 – 8]

a) Na Anu :

- Not Atomic entity.

b) Na Chatat Viparitam :

- Not Mahat, By saying I am small, I negate big and by saying I am big, I negate small.
- Big and small are Nama and Rupa.
- From Atmas own standpoint – Neither Small / Big.

Example :

I. Water is different from wave and ocean.

- We don't say : Bring one glass of Ocean.

II. Water appears as wave and Ocean.

III. Waveness and Oceansness are incidental attributes of water but not real attributes of water.

- Similarly Anutvam, Mahatvam are incidental attributes of Brahman.
- Intrinsically Brahman does not have any attributes.

IV. Gita : Language of Contradiction

a) Mastani Sarva Butani :

- All beings are in me the Consciousness.
- All being as though in me.

b) Na Cha Mastani Butani :

- All beings are not in me.
- I exist separate from them.
- Dwell on it .

c) Na Cha Hrasam :

- Atma not short entity.

d) Na Dheergam :

- Not long, seeming attributes on Atma.
- Aksharam Brahman is really free from all attributes, no Shabda, Sparsha, Rupa, Rasa, Gandha.
- In meditation we need to internalise and claim this Brahman as our own nature.
- It should become spontaneous, natural even when Prarabda is lashing Pancha Anatma – Projection, possession, family, body, mind.
- All 5 subjects are influenced by Prarabda.
- I don't loose sight of the fact that I am Atma.

Verse 159 :

असुखुद्विशरीरगुणान् षडिमा -
नविवेकिजनैर्दृशिधर्मतया ।
प्रतिपन्नतमान् प्रविहाय शनै-
दृशिमात्रमवेहि सदाऽहमिति ॥१५६॥

Cast off the six attributes of vital air, internal organ and body which have been imagined as belonging to the Self by the ignorant and gradually make sure, I am always (the Self) of the nature of pure intelligence. [Verse 159]

Brihadaranyaka Upanishad :

अथ हैनं कहोऽः कौशीतकेयः पप्रच्छ ; याश्वल्क्येति
 होवाच, यदेव साक्षादपरोक्षाद्ब्रह्म, य आत्मा सर्वान्तरः, तं
 मे व्याचक्ष्वेति ; पश्च त आत्मा सर्वान्तरः । कतमो
 याश्वल्क्य सर्वान्तरः ? योऽशनायापिपासे शोकं मोहं
 जरा मृत्युमत्येति । एतं वै तमोत्मानं विदित्वा ब्राह्मणः
 पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ
 भिक्षाचर्यं चरन्ति ; या ह्येव पुत्रैषणा सा वित्तैषणा, या
 वित्तैषणा सा लोकैषणा, उभे ह्येते पश्चणे एव भवतः ।
 तस्माद्ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत् ।
 बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः, अमौनं च मौनं
 च निर्विद्याथ ब्राह्मणः ; स ब्राह्मणः केन स्यात् ? येन
 स्यात्स्तेनेदूश एव, अतोऽन्यदार्तम् । ततो ह कहोऽः कौशी-
 तकेय उपरराम ॥ १ ॥ इति पञ्चमं ब्राह्मणम् ॥

atha hainam kaholah kauṣītakeyāḥ papraccha; yajñavalkyeti hovāca,
 yadeva sākśādparokśādbrahma, ya ātmā sarvāntaraḥ, tam me
 vyācakśveti; eṣa ta ātmā sarvāntaraḥ | katamo yajñavalkya sarvāntaraḥ ?
 yośānāyāpi pāse śokaṁ moham jarāṁ mrtyumatyeti | etam vai
 tamātmānaṁ viditvā brāhmaṇāḥ putraiṣāṇyāśca vittaiṣāṇyāśca
 lokaiṣāṇyāśca vyutthāyātha bhikśācaryāṁ caranti; yā hyeva putraiṣāṇā
 sā vittaiṣāṇā, yā vittaiṣāṇā sā lokaiṣāṇā, ubhe hyete eṣāne eva bhavataḥ
 | tasmādbrāhmaṇāḥ pāṇḍityāṁ nirvidya bālyena tiṣṭhāset | bālyam ca
 pāṇḍityāṁ ca nirvidyāyātha munih, amaunām ca maunām ca nirvidyāyātha
 brāhmaṇāḥ; sa brāhmaṇāḥ kena syāt ? yena syāttenedṛśa eva,
 ato'nyadārtam | tato ha kaholah kauṣītakeya upararāma || 1 ||
 iti pañcamām brāhmaṇam ||

Then Kahola, the son of Kusitaka, asked him. Yajnavalkya, said he, explain to me the Brahman that is immediate and direct - the self that is within all. This is your self that is within all. Which is within all, Yajnavalkya? That which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brahmanas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge; having known all about this strength as well as scholarship, he becomes meditative; having known all about both meditativeness and its opposite, he becomes a knower of Brahman. How does that knower of Brahman behave? Howsoever he may behave, he is just such. Except this everything is perishable. Thereupon Kahola, the son of Kusitaka, kept silent. [III – V – 1]

- Atma free from Shad Oormihi, 6 waves of Samsara.

6 Oormi's of Disturbances

Annamaya Kosha

Pranamaya Kosha

Manomaya / Vigyanamaya Kosha

Jara

Ashanaya

Shokha

Moha

Old Age

Hunger

- Sorrow
- Grief

Mrithyu

Pipasa

Death

Thirst

- Delusion
- Conflict
- Gita : Chapter 1
- Arjuna saw withdrawal from battle field as Dharma and fighting as Adharma.

Isavasya Upanishad :

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

*Yasmin sarvani bhutani atmaiva-bhud vijanatah,
tatra ko mohah kah soka ekatva-manu-pasyatah [7]*

When, to the knower, all beings have become one in his own Self (Atman), how shall he feel deluded thereafter? What grief can there be to him who sees oneness everywhere? [Verse 7]

- 6 Misunderstood intensely as our own Chaitanya Dharma by non Viveki's.

- During ‘Nididhyasanam’ take each one of them deliberately and say 6 problems belong to Anatma and not to me the Atma.
- They have to exist in me only why?
- I am Adhishtana of all Jivas.

| | |
|--|--|
| <ul style="list-style-type: none"> - Dreams problems exists in waker's mind. - Dream Problems Mithya depend on Waker's mind. | <ul style="list-style-type: none"> - Waker's problems exist in Atma. - Waker's problems Mithya, have to depend on Satya Atma Adhistanam. |
|--|--|

Vedantins Approach :

- Body exists in me, Old age exists in me.
- Allow them parallelly and see their Mithyatvam.
- Allow, Accept, See them as lower order of reality.
- Medicines should be taken.
- Psychologically understand, I am stronger, bigger than all problems – By auto suggestion or by seeking strength from Bagwan.
- Ultimate solution is to claim Aham Brahma Asmi. So that problems appear small.
- Reverse with small problems, and gradually claim I am pure Consciousness, Infinite, death can't affect me.

Gita :

न जायते म्रियते वा कदाचिन्
 नायं भूत्वा भविता वा न भूयः ।
 अजो नित्यः शाश्वतोऽयं पुराणो
 न हन्यते हन्यमाने शरीरे ॥ २.२० ॥

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed.
 [Chapter 2 – Verse 20]

Verse 160 :

अहिनिर्विनीमहिरात्मतया
 जगृहे परिमोक्षणतस्तु पुरा ।
 परिमुच्य तु तामुरगः स्वबिले
 न पुनः समवेक्षत आत्मतया ॥ १६० ॥

Before casting it off the snake considers the lifeless slough to be its own. However, after discarding that (slough) in its hole, the snake will not look at it again as belonging to itself. [Verse 160]

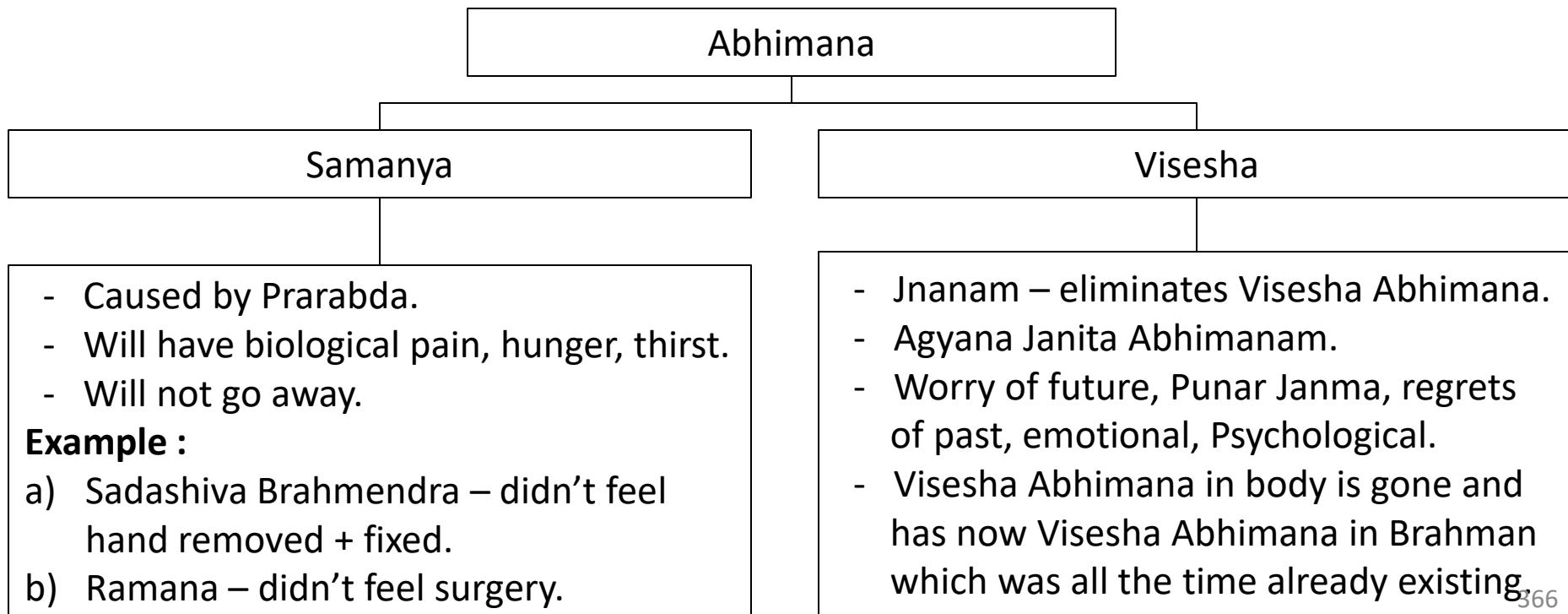
Brihadaranyaka Upanishad :

तदेष श्लोको भवति ।
 यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
 अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्वस ॥ इति ।
 सद्यथा हि निर्विनी घट्मीके मृता प्रत्यस्ता शरीत,
 पष्टमेवेदं शरीरं शोते, अथायमशरीरोऽमृतः प्राणो ब्रह्मैव
 तेज पव ; सोऽहं भगवते सहस्रं ददामीति होषाच
 जनको वैदेहः ॥ ७ ॥

tadeṣa śloko bhavati ॥
 yadā sarve pramucyante kāmā ye'sya hṛdi śritāḥ ।
 atha martyo'mṛto bhavatyatra brahma samaśnuta ॥ iti ॥
 tadyathā hinirvlayanī valmīke mṛtā pratyastā śayīta,
 evamevedam śarīram śete, athāyamaśarīro'mṛtaḥ prāṇo brahmaiva
 teja eva; so'ham bhagavate sahasram dadāmīti hovāca
 janako vaidehaḥ ॥ ७ ॥

Regarding this there is this verse : When all the desires that dwell in his heart (mind) are gone, then he, having been mortal, becomes immortal, and attains Brahman in this very body. Just as the lifeless slough of a snake is cast off and lies in the ant-hill, so does this body lie. then the self becomes disembodied and immortal, (becomes) the Prana (Supreme Self), Brahman, the Light. I give you a thousand (cows), sir, said Janaka, Emperor of Videha. [IV – IV – 7]

| Snake | Jnani |
|--|---|
| <ul style="list-style-type: none"> - At regular intervals releases all its old skin by moving in a sharp edged stone or against a rugged bank tree. - Snake drops its Abimana for its old skin. - Aham Abimana Developed in new skin. | <ul style="list-style-type: none"> - Jnani sheds Anatma skin by practice of Sravanam / Mananam / Nididhyasanam. - Jnani drops his Abimana for his body – mind complex. - Body mind complex is Ishvara's property and I am temporary trustee because of Prarabda. - As trustee handle and take care of body and mind but not claim them as me or mine. |



Example :

- a) Sadashiva Brahmendra – didn't feel hand removed + fixed.
- b) Ramana – didn't feel surgery.

- Intellect has clarity, these are not my conditions – Deliberate practice required in ‘Nididhyasanam.

Verse 161 :

अविवेकत आत्मतया विदितं
 कुशरीरमिदं भवताऽप्यहिवत् ।
 अहिवत्यज देहमिमं त्वमपि
 प्रतिपद्य चिदात्मकमात्मतया ॥१६१॥

Just as the snake (considers the lifeless slough as its body), you too have considered this body as the Self due to lack of discrimination. Having perceived what is of the nature of pure consciousness as your own Self, discard this body just like a snake (throws out its slough). [Verse 161]

Nididhyasanam – Possible because of law :

- Knowledge gained through proper Pramanam can't be challenged by opposite experience.
- Intense biological pain does not disturb Nitya Mukta Status.
- Miserable body with Janma, Mrityu was mistaken as Atma without discrimination.
- Imagine you have gives to Samashti Ishvara.
- Take each of 5 Anatmas, Body-mind- Possessions profession's relations in a Gold plate with flower Kumkum and offer to Ishvara in ‘Nididhyasanam’.

Gita :

सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज ।
 अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ १८.६६ ॥

Abandoning all Dharma-s (of the body, mind, and intellect), take refuge in me alone; I will liberate thee from all sins ; grieve not. [Chapter 18 – Verse 66]

- Stand as Sthula, Sukshma, Karana Sharira Rahita, Asharira Chaitanyam, Asangoham.

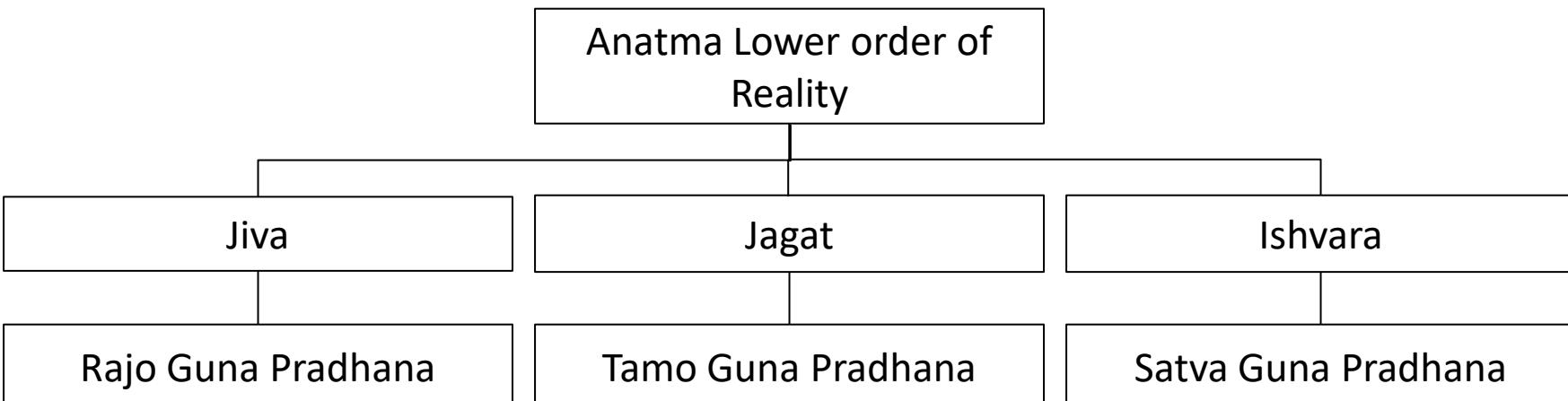
- External Sanyasa not important but Pancha Anatma Dhanam.
- I borrow Bagwan's body and mind to serve family.
- How should I remove? After claiming Atma As real I.
- Renouncing Pancha Anatma is called shifting the format.

Verse 162 :

रजनीदिवसौ न रवेर्भवतः
प्रभया सततं युत एव यतः ।
अविवेकविवेकगुणावपि तौ
भवतो न रवेरिव नित्यदृशेः ॥१६२॥

Night and day will not happen to the Sun, because the latter is always endowed with light. Even so the two qualities, non-discrimination and discrimination will not be there for the ever-luminous Self. [Verse 162]

- What is culmination of Nididhyasanam?
- I am Sakshi Chaitanyam, Atma.
- I alone am the ultimate reality, higher order or reality.



Brahman – Adhishtanam –
Pure Chaitanyam

Maya Shakti – (Mithya –
Superimposed on Chaitanyam)

Sattva

Rajas

Tamas

Manisha Panchkam :

ब्रह्मैवाहमिदं जगच्च सकलं चिन्मात्रविस्तारितं
सर्वं चैतदविद्या त्रिगुणयाऽशेषं मया कल्पितम् ।
इत्थं यस्य दृढा मतिः सुखतरे नित्ये परे निर्मले
चाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम ॥२

brahmaivaham idam jagacca sakalam cinmatravistaritam
sarvam caitad avidyaya trigunaya'shesham maya kalpitam |
ittham yasya dridha matih sukhatare nitye pare nirmale
candalo'stu sa tu dvijo'stu gururityesha manIsha mama ||2

"I am Brahman (pure consciousness). It is pure consciousness that appears as this universe. All this is only something conjured up by me because of avidya (nescience) which is composed of the three gunas (sattva, rajas and tamas)". One who has attained this definite realization about Brahman which is bliss itself, eternal, supreme and pure, is my Guru, whether he is an outcaste or a Brahmana. [Verse 2]

- Until Intellectual conclusion comes continue Sravanam and Mananam.
- Verses 157 – 170 Conversion from to binary format.
- I am not any of Pancha Anatmas, they are Nama, Rupa, Mithya lower order of reality.
- I am of higher order of reality.

Ishvaras property is Anatma and I
trespassed and Claimed

I added to myself as Ahamkara

I added to myself Mamakara

Body, Mind, Profession

Family, Possessions

- Aviveka alone has created all Samsara.
- Use powerful Shastra Pramanam and be Viveki.
- Entire Δ format embodiment of Aviveka.
- After practicing ‘Nididhyasanam’ for long time, I never slip by forgetfulness to Δ format.
- Binary format becomes secondary nature, Svabhava, Spontaneous.
- Δ format disappears even from sub-conscious mind, then don’t require ‘Nididhyasanam’.
- **Final Nididhyasanam :**
Viveka Jnanam also thought in Mind, Vyavaharika Satyam.

Aham Brahma Asmi :

- Thought in Mind.
- Does not belong to me.
- Belonging to Vyavaharika Buddhi, Vyavaharika Satyam.
- Both Jnanam and Ajnanam belongs to Buddhi.

Example :

a)

| 1 st Thorn | 2 nd Thorn |
|-----------------------|-----------------------|
| Agyanam | Jnanam |

- After Jnanam, throw both first and Second thorn away.

b)

| Aviviveka | Viveka |
|---|--|
| <ul style="list-style-type: none"> - Knotty knot to tie bunch of woods | <ul style="list-style-type: none"> - 2nd knot tie tighter to loosen 1st knot. - Remove 1st knot easily. - Remove benign knot in end. |

Manisha Panchakam :

यत्सौख्याम्बुधिलेशलेशत इमे शक्रादयो निर्वृताः
 यच्चित्ते नितरां प्रशान्तकलने लब्ध्वा मुनिर्निर्वृतः ।
 यस्मिन्नित्यसुखाम्बुधौ गलितधीर्ब्रह्मैव न ब्रह्मवित्
 यः कश्चित्स सुरेन्द्रवन्दितपदो नूनं मनीषा मम ॥५

yat saukhyambhudhileshata ime shakradayo nirvritah
 yacitte nitaram prashantakalane labdhva munirnirvritah ।
 yasmin nityasukhambudhau galitadhirbrahmaiva na brahmavit
 yah kashcit sa surendravanditapado nunam manisha mama ||5

The Self, which is Brahman, is the eternal ocean of supreme bliss. A minute fraction of that bliss is enough to satisfy Indra and other gods. By meditating on the Self with a perfectly calm mind the sage experiences fulfillment. The person whose mind has become identified with this Self is not a mere knower of Brahman, but Brahman itself. Such a person, whoever he may be, is one whose feet are fit to be worshipped by Indra himself. This is my definite conviction. [Verse 5]

- Jnani status belongs to Anatma only.
- Jnani does not claim, I am Jnani also.
- I am Brahman, Intellect is Jnani.
- From Jnani's standpoint, I never had samsara to be free from. I am Bandha – Moksha Ateeta.

2 Conditions on Earth

- Brightness
- Day

- Darkness
- Night

- For resident of Sun – Day + Night do not exist.

Buddhi has two States

Discrimination

Non Discrimination

- Ask mind in Seclusion.
- **Oh Mind :**

Do you really and sincerely believe you are liberated Brahman?
- Give a roaring reply like Kena Upanishad Student - I am ever liberated Brahman is a fact.
- If I look upon myself as a Sadhaka, I am Samsari.
- ‘Nididhyasanam’ to change format Δ to Binary.
- I am Brahman, Supporter of Jiva, Jagat Ishvara.
- This is Vedantic Meditation.

After Jnanam – 2 ways to look at Myself

Δ

- Ajnani
- I am Ahamkara
- Run to God for Support.
- Moksha Jeevan Mukti, Videhamukti, connected with Ahamkara.
- Jeevan Mukti definition :
One which has got Prarabda Matra Sambanda.
- End Of Prarabda is Videha Mukti.
- Absence of Punar Janma for Ahamkara.

Binary

- I know I am Atma but doing transactions with the help of Ahamkara Vesha.
- Put on clothes for different roles.
- Dress not integral part of me.
- Ahamkara = Chidabasa Trayam (Reflected Consciousness) + Sharira Trayam (Reflected Medium).
- All Mithya.
- Ahamkara is Karta, Bokta, Pramata.
- Jnani clearly knows Aham Akarta, Abokta, Aparmata.
- Temporarily claims Karta, Bokta, Pramata.

Gita :

- Aham Tasya Kartarapi Mam
- Knows I am Akarta, because he knows Ahamkara is Mithya.
- Minus Ahamkara I am neither Viveki or Aviveki.

Gita :

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः।
तस्य कर्तारमपि मां विद्युत्कर्तारमव्ययम्॥ ४.१३ ॥

The fourfold caste, has been created by Me, according to the differentiation of guna and karma; though I am the author thereof, know Me as non-doer and immutable. [Chapter 4 – Verse 13]

Verse 163 :

परिशुद्धविबुद्धविमुक्तदृशे –
रविवेकविवेकविवर्जनतः।
मम बन्धविमोक्षगुणौ भवते
न कदाचिदपीत्यवगच्छ भृशम् ॥ १६३ ॥

Since the Self which is pure, intelligent and ever-free, is without non-discrimination and discrimination, you have to understand "The bondage and liberation are not there for Me (the Self) at all. [Verse 163]

- Bandah and Mokshah with reference to Ahamkara Only.

Ahamkara Associated with

- Sthula Shariram

- Karma

- Sukshma Shariram

- Sukshma Travels with Chidabasa to new body.
- Dharma of Ahamkara.

- **From Jnani's own standpoint :**

No Karma Sambandha, Nor Bandah – Moksha.

- During 'Nididhyasanam' – See Videha Mukti not relevant to me.

- Ahamkara Mithya, as Good as not there, Non-existent.
- Jnani Nitya Chaitanya Svarupaha, Pure, Ever shining.
- Vimukta, ever free.
- Non discrimination and right discrimination both attributes of Ahamkara Dharmaha.
- I am Nirdharamakaha.....

Nirvana Shatkam :

न मे द्वेषरागौ न मे लोभमोहौ
 मदो नैव मे नैव मात्सर्यभावः ।
 न धर्मो न चार्थो न कामो न मोक्षः
 चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau
 Mado Naiva Me Naiva Matsarya Bhavah
 Na Dharmo Na Chartho Na Kamo Na Mokshah
 Chidananda Rupa Shivoaham Shivoaham

I am not the state of envy and passion or the emotions of greed and attachment. Neither I am intoxication nor I am the emotion of jealousy. And I am not even the four Purushartha — Dharma, Artha, Kama, and Moksha. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. || 3 ||

- Na Dharmo, Na Kamo.... Knowing this is Moksha.
- I am always Paramartika Plane, Events happen in me, no event in me.
- I need not enter Nirvikalpa Samadhi.
- Register this strongly and seal with Cello tape like a cheque signed.

Verse 164 :

न मम ग्रहणोऽज्ञनमस्ति मया
न परेण दृशेरिति निश्चिनु भोः ।
नहि कस्यचिदात्मनि कर्म भवे -
न्नहि कश्चिदिहास्ति मदन्य इति ॥१६४॥

Ascertain, O disciple, that (the activity such as) acceptance or rejection is not there for Me, the Self of the nature of pure Consciousness, either by Me or by somebody else. Because nobody will have any activity within Himself, nor is there anyone other than Me. [Verse 164]

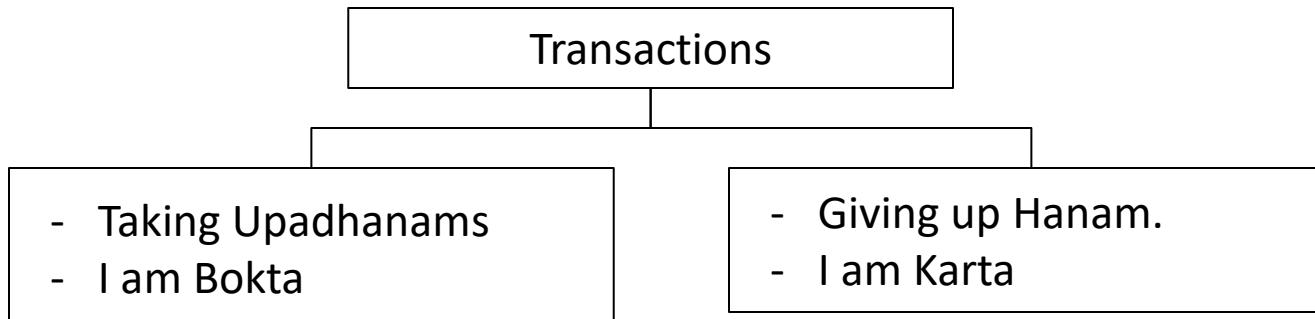
Mandukya Upanishad :

नान्तःप्रज्ञं न वहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- Avyavaharyam - I am beyond all transactions.
- Moksha on a particular date will end.



- Atma not object of giving and taking Hana Upadana Varjitaha, Why?
- Because there is no second thing other than me.
- I also can't be subject and object of myself – Subject can't be object, object can't be subject.
- Kartru Karma Virodha.
- **Example :**
Eyes can see everything except themselves.
- No second thing other than me, enjoying the same order of reality, Advaitam.
- Mirror image not as real as me.
- Unreal as good as non existent, not counted as 2, this is Advaitam.
- I am transcendental reality.

Kaivalyo Upanishad :

विविक्तदेशे च सुखासनस्थः शुचिः समग्रीवशिरःशरीरः ।
 अत्याश्रमस्थः सकलेन्द्रियाणि निरुद्ध्य भत्त्या स्वगुरुं प्रणम्य ॥
 हृत्पुण्डरीकं विरजं विशुद्धं विचिन्त्य मध्ये विशदं विशोकम् ॥ ५ ॥

viviktadeśe ca sukhāsanasthah śuciḥ samagrīvaśirḥśarīrah |
 atyāśramasthah sakalendriyāṇi nirudhya bhaktyā svagurum pranamya ||
 hṛtpuṇḍarikam virajam viśuddham vicintya madhye viśadarūm viśokam || 5 ||

(One should be) sitting in a clean, secluded place, in a comfortable posture, with the neck, head and body in alignment, in the attitude of renunciation, having bowed with devotion to one's teacher. [Verse 5]

- Handover Pancha Anatmas to Bhagwan, not claiming either as me or mine.
- Deliberate Sredding off Ahamkara and Mamakara is mental Sanyasa.
- Until this enters Sub conscious mind, practice 'Nididhyasanam'.

Nididhyasanam

Samadhi Rupa ‘Nididhyasanam’

- Withdraw from transactions to come out of Δ format.
- Gita – Chapter 6.
- I have no Sanchita, Agami and don't attach reality to Prarabda.
- As Ahamkara Jiva, people take me and drop me.
- I become object of others taking and giving.
- I become subject of others taking and dropping.

Brahma Rupa ‘Nididhyasanam’

- In transaction Avyavaharyam.
- Prarabdha is Mithya, is my awareness.
- Rememberance during transactions is called Brahma Abyasa.
- **Gita : Chapter 5 – Verse 8**
Pashyan...
- I am ever secure Brahman, not Jiva to be rescued.
- No transaction in which I Turiyam becomes subject or object of transactions.

Gita :

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्।
पश्यञ्चृण्वन्स्पृश्चिप्रज्ञश्नन्नाच्छन्स्वपञ्चसन्॥ ५.८॥

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing.... [Chapter 5 – Verse 8]

Brihadaranyaka Upanishad : Maitreyi Bramanam

यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति, तदितर इतरंजिवति, तदितर इतरं रसयते, तदितर इतरमभिवदति, तदितर इतरं शृणोति, तदितर इतरं मनुते, तदितर इतरं स्पृशति, तदितर इतरं विजानाति ; यत्र त्वस्य सर्वमात्मैवाभूत्, तत्केन कं पश्येत्, तत्केन कं ज्ञिष्ठेत्, तत्केन कं रसयेत्, तत्केन कमभिवदेत्, तत्केन कं शृणुयात्, तत्केन कं मन्वीत, तत्केन कं स्पृशेत्, तत्केन कं विजानीयात् ? येनेदं सर्वं विजानाति तं केन विजानीयात् ? स पश्च नेति नेत्यात्मा, अगृह्यो न हि गृह्यते, अशीर्यो न हि शीर्यते, असङ्गो न हि सङ्गते, असितो न व्यथते, न रिघ्यति ; विज्ञातारमरे केन विजानीयात्, इत्युक्तानुशासनासि मैत्रेयि, एताघदे खल्वमृतत्वमिति होक्त्वा याक्षवल्क्यो विजहार ॥ १५ ॥

yatra hi dvaitamiva bhavati taditara itaram paśyati, taditara itaramjighrati, taditara itaram rasayate, taditara itaramabhivadati, taditara itaram śṛṇoti, taditara itaram manute, taditara itaram spr̄śati, taditara itaram vijānāti; yatra tvasya sarvamātmaivābhūt, tatkena kām paśyet, tatkena kām jighret, tatkena kām rasayet, tatkena kamabhivadet, tatkena kām śṛṇuyāt, tatkena kām manvīta tatkena kām spr̄śet, tatkena kām vijānīyāt? yenedam sarvam vijānāti tam kena vijānīyāt? sa esa neti netyātmā, agrhyo na hi gr̄hyate, asīryo na hi sīryate, asaṅgo na hi sajyate, asito na vyathate, na riṣyati; vijñātāramare kena vijānīyāt, ityuktānuśāsanāsi maitreyi, etāvadare khalvamṛtatvamiti hoktvā yājñavalkyo vijahāra || 15 ||

Because when there is duality, as it were, then one sees something, one smells something, one tastes something, one speaks something, one hears something, one thinks something, one touches something, one knows something. But when to the knower of Brahman everything has become the Self, then what should one see and through what, what should one smell and through what, what should one taste and through what, what should one speak and through what, what should one hear and through what, what should one think and through what, what should one touch and through what, what should one know and through what? Through what should one know that owing to which all this is known? This self is That which has been described as Non this, not this. It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for it is never attached; unfettered - it never feels pain, and never suffers injury. Through what, O Maitreyi, should one know the Knower? So you have got the instruction, Maitreyi. This much indeed is (the means of) immortality, my dear. Saying this Yajnavalkya left. [IV – V – 15]

- Transactions require duality.
- I am non dual Brahman.
- I have no parts, Avyavam.

- What about Vyavahara I am experiencing?
- Vedanta Negates reality of transactions not experience of transactions.
- I am producer, sustainer, dissolver of all Vyavaharam, Mithya Prapancha.

Verse 165 :

अहमस्मि चरस्थिरदेहधियां
 चरितस्य संदेक्षक एक इति ।
 न भवेदत एव मदन्य इति
 त्वमवेहि सुमेध इदं सुदृढम् ॥१६५॥

Determine, O wise disciple, that the Self which is the witness of all activity pertaining to movable and immovable things, body and mind, is one (i.e. without a second) and hence there is no one other than Me (i.e. the Self). [Verse 165]

- I – Brahman have Mithya Maya Shakti...

Dakshinamurty Stotaram :

बीजस्याऽन्तरिवाङ्कुरो जगदिदं प्राङ्गनिर्विकल्पं पुनः
 मायाकल्पितदेशकालकलना वैचित्र्यचित्रीकृतम् ।
 मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
 तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥२॥

Bijasya-Antar-Iva-Angkuro Jagad[t]-Idam Praangga-Nirvikalpam Punah
 Maayaa-Kalpita-Desa-Kaala-Kalanaa Vaicitrya-Citrii-Krtam |
 Maayaavi-Iva Vijrmbhayaty-Api Mahaa-Yogi-Iva Yah Sve[a-I]cchayaa
 Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||2||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again as Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Mahayogi out of His Own Free Will (i.e. a Mahayogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 2]



- What is Jnanam, not running away from the world.
- I observer am different from Body, mind.
- I am sat observer, never Karta / Bokta.
- No. two observers, only one.
- One Atma observing ones own body and others body.
- Atma never becomes observed.

Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
 न विद्मो न विजानीमो यथैतदनुशिष्या
 अन्यदेव तद्विदितादथो अविदितादधि
 इति शुश्रुम पूर्वेषां ये नस्तदव्याचचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah
 na vidmo na vijanimo yathaitad-anusisyat
 Anyadeva tad viditad atho aviditadadh
 Iti susruma purvesam ye nastad vyacacaksire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That.
 [Chapter 1 – Verse 3]

| Body | Atma |
|---|---|
| <ul style="list-style-type: none"> - Many - Ever Observed | <ul style="list-style-type: none"> - Ever observer, Ekam - No separate Paramatma as observer of world. - I – Jivatma never different from Paramatma. - Ekatma – Ever Witness. |

- Meditate on this is called Samadhi Abhyasa Rupa ‘Nididhyasanam’.

| Samadhi in Yoga | Samadhi in Vedanta |
|---|--|
| <ul style="list-style-type: none"> - Blankness | <ul style="list-style-type: none"> - Entertaining thoughts, without thinking of Anatma. |

Verse 166 :

गग्ने विमले जलदादिमले
सति वाऽसति वा न भिदाऽस्ति यथा ।
त्वयि सर्वगते परिशुद्धदृशौ
न भिदाऽस्ति तथा द्वयभेदकृता ॥१६६॥

Whether the sky is pure or impure due to clouds etc. there is no difference in it. In the same way, there is no difference caused by any kind of duality in you, the all-pervading Self of the nature of pure intelligence. [Verse 166]

- Claim our freedom while experiencing Prarabda Anubava.
- Remembering experiences as movie is Mithyatva Darshanam.
- Pancha Butam continues as Mithya.
- Claim Asangatvam from Prarabda experiences.

Example :

- Akasha – Ever pure, clouds can't contaminate Akasha.
- Let cloud of creation in 14 Lokas continue.

Kaivalyo Upanishad :

मर्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्यमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam |
mayi sarvam layam yāti tadbrahmādvayamasmyaham || 19||

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Presence, absence of Prarabda experiences makes no difference to me the witness.
- Freedom requires dropping sense of Individuality.
- I am Nitya Mukta, No difference in Status of liberation.
- Teaching is factual for me.

3 Anatmas (Resting in me)

Rajas Pradhana

Tamas Pradhana

Satva Pradhana

Jiva

Jagat

Ishvara

- I accommodate all of them but not affected by them like Akasha. No change in me positively or Negatively by my associations with Dvaita Prapancha.

Nididhyasanam – 2 Types

Samadhi Abhyasa

- With conscious mind, with conviction.
- Dwell on teaching within.
- Withdraw from Vyavahara, mental Sanyasa.

Brahma Abhyasa

- Goes into Unconscious Mind.
- Practice I am Asanga Chaitanyam , during transaction.
- As owner of mind will say – Indriyani, Indriyartheshu Vartante, Guna Guneshu Vartante.
- Aham Neiva Kinchit Karoti Saha.
- Roles will roll away.

Verse 167 :

अनृतं द्वयमित्यवदाम पुरा
व्यवहारमपेक्ष्य तु गीतमिदम् ।
अनृतेन न सत्यमुपैति युजां
न मरीचिजलेन नदी हृदिनी ॥१६७॥

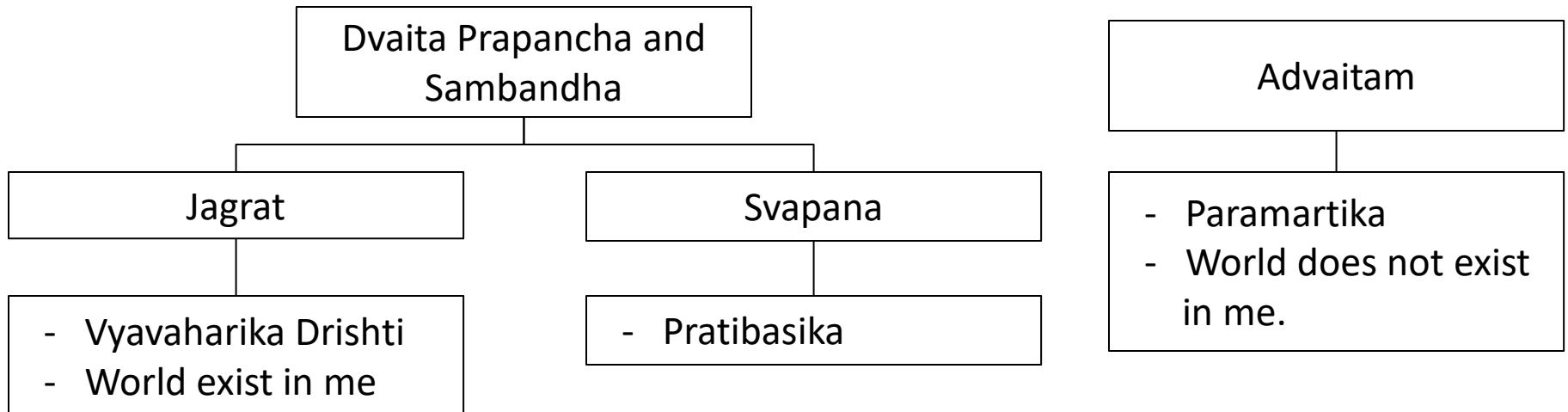
Previously it has been stated that the duality is unreal. But it is in view of the practical standpoint that it was stated so. In fact, what is real has no relation with what is unreal. Indeed a pool is not going to be formed in the river with the mirage water. [Verse 167]

Purva Pakshi :

- Against Advaita Teaching.

6 Nastikas :

- Sankhya / Yoga / Nyaya / Vaisesika / Purva Mimamsa / Uttara Mimamsa – Dvaitin – Visishta Advaitin.
- If you accept Anatma – Dvaita Prapancha like Akasha + Megha, how you claim Advaitam?



Gita :

मया तत्मिदं सर्वं जगदव्यक्तमूर्तिना।
मत्स्थानि सर्वभूतानि न चाहं तेष्वस्थितः॥ ९.४ ॥

All this world (universe) is pervaded by Me in My unmanifest form (aspect) ; all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

न च मत्स्थानि भूतानि पश्य मे योगमैश्चरम्।
भूतभूत च भूतस्थो ममात्मा भूतभावनः॥ ९.५ ॥

Nor do beings exist (in reality) in Me, behold My divine yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

- Sambandha called Adhyasa.
- Satya – Mithuni Karana Sambandha.

| I | World - Anatma |
|---|--|
| <ul style="list-style-type: none"> - Adhistanam - Vivarta Karanam - Satyam | <ul style="list-style-type: none"> - Adhyasa - Vivarta Karyam - Not counted with Satyam. - Universe not worth counting as no 2. <p>Kaivalyo Upanishad :</p> <ul style="list-style-type: none"> - Na Punya Papam Nasti... [Verse 22] - Na bumi Rapo.... [Verse 23 & 24] - Experienced world as Good as non existent. - No Sambanda. - Rope + Rope snake. - Screen + Movie. |

Kaivalya Upanishad :

वैदैरनेकैरहमेव वेदो वेदान्तकृद्विदेव चाहम्।

न पुण्यपापे मम नास्ति नाशो न जन्म देहेन्द्रियबुद्धिरस्ति ॥ २२ ॥

vedairanekairahameva vedyo vedāntakṛdvedavideva cāham |
na punyapāpe mama nāsti nāśo na janma dehendriyabuddhirasti || 22||

I alone am the theme taught in the different Veda-s, I am the revealer of the Upanisad-s, the Vedanta and I alone am the real knower of the Veda-s. For me there is neither merit nor demerit. I suffer no destruction. I have neither birth nor body, nor sense organs, nor the mind-intellect equipment. [Verse 22]

Kaivalya Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥
समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca |
evam viditvā paramātmarūpam guhāśayam niṣkalamadvitīyam || 23 ||
samastasākṣim sadasadvihinam prayāti śuddham paramātmarūpam || 24 ||

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23 & 24]

- Verse 114 – 156, 43 Verses – Jagan Mithyatvam established.

Verse 168 :

बहुनाऽभिहितेन किमु क्रियते
श्रृणु सङ्ग्रहमत्र वदामि तत्वं ।
त्वयि जागरितप्रभूतित्रितयं
परिकल्पितमित्यसदेव सदा ॥ १६८ ॥

Why say much? Listen to what I am going to tell you in brief as to this. The three states, waking etc. are only imagined in You, (the Self of the nature of pure intelligence), and hence unreal at all times. [Verse 168]

- ‘Nididhyasanam’ concluded between verse 168 – 170.
- What is use of endless talking.
- If not understood, No use going further.
- You are Avasta Traya Sakshi and Avastha Traya Adhistana.
- Avastha Trayam lower order of reality.

| You | Avasta Trayam |
|--|--|
| <ul style="list-style-type: none"> - Experiencer - Higher Order - Paramartikam - Can't cause Samsara | <ul style="list-style-type: none"> - Experienced - Lower order Vayavaharika. - No corridor connects 2 states of Consciousness. - Therefore Avasta Trayam is Asat, Mithya. - When you claim I am suffering Samsara ask question. - Is my Samsara legitimate or Illegitimate. <p>Gita :</p> <ul style="list-style-type: none"> - Chapter 2 – Verse 11. |

Gita :

श्रीभगवानुवाच
अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २.११ ॥

The Blessed Lord said : You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 – Verse 11]

- Whatever grief you have, cause is illegitimate, wise can't grieve for dying or for dead people.
- Any grief is loud declaration of our foolishness.
- Gita - Chapter 2 – Verse 11.

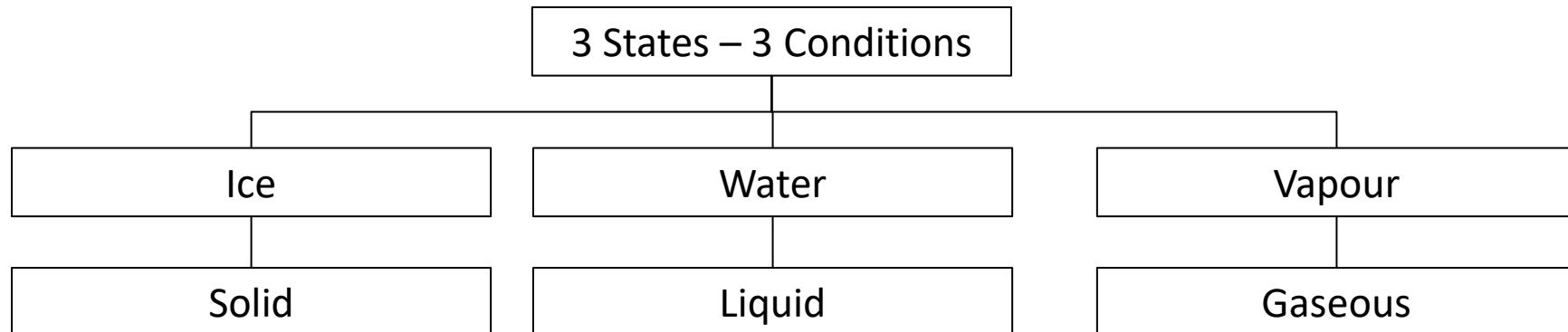
- 3 Pairs { Vishva / Virat
Teijasa / Hiranyagarba
Pragya / Ishvara } All Mithya
- Prapancha Upasamam, Shantam Advaitam.
- All these no Consequence for me, I am Turiya Atma, the Adhishtanam.

Verse 169 :

परिकल्पितमित्यसदित्युदितं
मन इत्यभिशब्दितमागमतः ।
उपपत्तिभिरेव च सिद्धमतो
भवतोऽन्यदशेषमभूतमिति ॥१६६॥

Through Scriptures as well as reasoning it has been asserted that the mind which is superimposed (on the Self) is unreal. Thus it is established that everything other than You (the Self) is unreal. [Verse 169]

- Avasta Trayam is property of substance called Mind.



- No state can exist independent of its Substratum – Atma.
- What is named as mind is Parikalpitam, superimposition.
- There is nothing called mind, You are giving too much importance to mind than what it deserves.

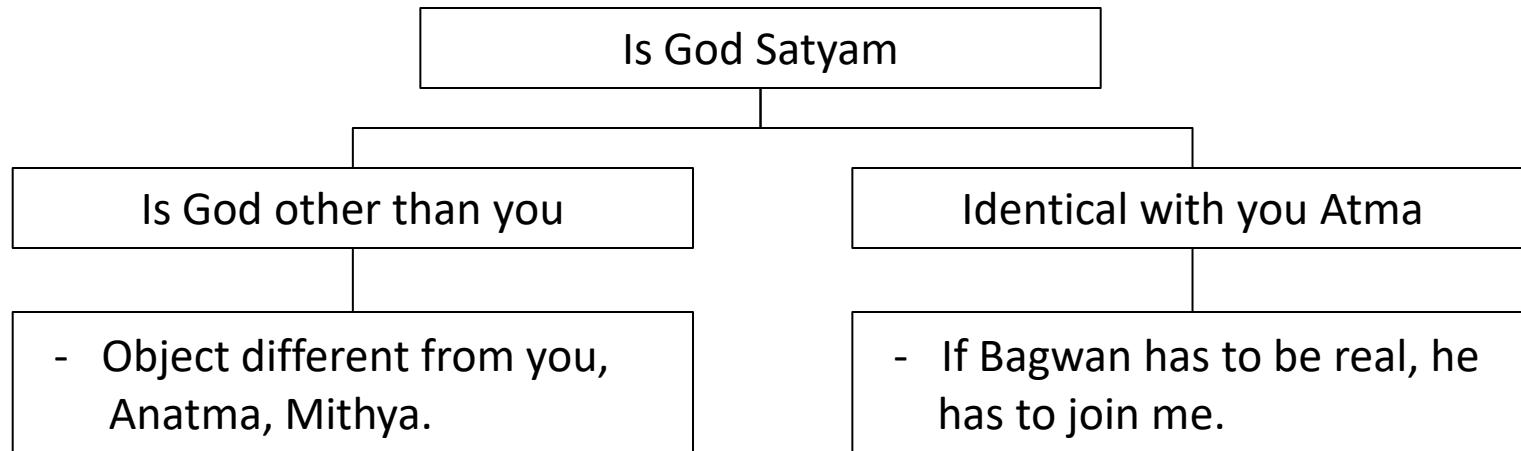
- Use mind to know, I am not mind

Purva Pakshi :

- How it is useful if Mithya?
- Movie also Mithya, useful.
- Utility does not make it Satyam.

Practical Benefit :

- I will not be afraid of mind, let it throw emotions.



Conclusion :

a)

| Brahma Satyam | Jagan Mithya | Jivo Braheiva Na Para |
|-------------------------------|-----------------------------|---|
| - Brahman is absolutely real. | - World is relatively real. | - Jiva is none other than Brahman. - Jiva = Brahman. |

b) Reduce to 2 statements :

- Brahman = Satyam
- Jiva = Brahman.
- Therefore, I – Jiva = Satyam, Brahman.
- Aham Satyam Jagan Mithya.

c)

| I | Jagat |
|--|--|
| <ul style="list-style-type: none">- Sakshi Chaitanyam- I can experience the world, but the world can't disturb me is "Nididhyasanam".- I am the Tv screen. <p>Gita :</p> <ul style="list-style-type: none">- Chapter 2 – Verse 24 | <ul style="list-style-type: none">- Everything other than Sakshi Chaitanyam is Experientially available, not ultimate Reality.- World is the Movie.- Pancha Anatma, Mithya.- 3 States, 3 attributes of mind.- World = Mind + 3 states of mind.- Unique definition of world. |

Gita :

अच्छेद्योऽयमदाह्योऽयमकलेद्योऽशोष्य एव च।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः॥ २.२४ ॥

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 – Verse 24]

Butam – Different meanings

Panch Butas

Living Beings

Mandukya Upanishad

- 5 Elements

Taittriya Upanishad :

- Yato va Imani

- Karika
- Satyam

Taittriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

tagmhoveraca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (varuna) again said : "that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman". He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 2]

- Don't run away from the world.

Katha Upanishad :

सूर्यो यथा सर्वलोकस्य चक्षुः न लिप्यते चाक्षुषैर्बाह्यदोषैः ।
एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥ ११ ॥

Suryo yatha sarva-lokasya caksuh na lipyate caksusair balya-dosaih,
Ekas-tatha sarva-bhut-antaratma na lipyate loka dukhena balyah ॥ 11 ॥

Just as the Sun, the eye of the whole world is not contaminated by the defects of the external eye, so being the Innermost Essence in all beings, Atma is not contaminated by external sorrows of the world. [II – II – 11]

- I am witness of minds sorrow which is Mithya.
- The watcher of sorrow is free from sorrow is Nididhyasanam.

Verse 170 :

यदबाह्यमनन्तरमेकरसं
यदकार्यमकारणमद्वयकम् ।
यदशेषविशेषविहीनतरं
दृशिस्त्रपमनन्तमृतं तदसि ॥ १७० ॥

You are That (Supreme Self), which is without exterior or interior, unchangeable, without effect and cause, non-dual, free from all attributes, of the nature of pure intelligence, infinite and the Divine Truth. [Verse 170]

- I Atma am not only tainted by sorrow but am positively glorious, Ananda Svarupa.
- Count your blessings.

Prata Smaranam :

प्रातः स्मरामि हृदि संस्फुरदात्मतत्त्वं
सच्चित्सुखं परमहंसगतिं तुरीयम्।
यत्स्वप्नजागरसुषुप्तिमवैति नित्यं
तद्ब्रह्म निष्कलमहं न च भूतसङ्घः॥१

Praataah Smaraami Hrdi Samsphurad-Aatma-Tattvam
Sac-Cit-Sukham Parama-Hamsa-Gatim Turiyyam |
Yat-Svapna-Jaagara-Sussuptim-Avaiti Nityam
Tad-Brahma Nisskalam-Aham Na Ca Bhuuta-Sangghah ||1||

I remember in the morning the Self which shines in the heart, which is existence-consciousness-bliss, which is the goal to be attained by Paramahamsa sannyasis, which is called the fourth because it is beyond the three states of waking, dream and deep sleep, and which always witnesses the states of waking, dream and deep sleep. I am that Brahman which is indivisible and not the aggregate of the five elements, ether, air, fire, water and earth. [Verse 1]

प्रातर्भजामि मनसां वचसामगम्यं
वाचो विभान्ति निखिला यदनुग्रहेण।
यन्नेतिनेतिवचनैर्निंगमा अवोचं—
स्तं देवदेवमजमच्युतमाहुरग्र्यम्॥२

Praatar-Bhajaami Manasaa Vacasaam-Agamyam
Vaaco Vibhaanti Nikhilaa Yad-Anugrahenna |
Yan-Neti-Neti-Vacanair-Nigamaa Avocam_
s-Tam Deva-Devam-Ajam-Acyutam-Aahur-Agryam ||2||

I worship in the morning that supremely effulgent Being who is spoken of (in the Vedas) as unborn, changeless, and the highest, who is inaccessible to the mind and whom words cannot directly describe, but by whose blessing the faculty of speech functions, and who is described in the Upanishads by the words not this, not this. [Verse 2]

Prata Smaranam :

प्रातर्नमामि तमसः परमकर्कवर्ण
पूर्णं सनातनपदं पुरुषोत्तमाख्यम्।
यस्मिन्निदं जगदशेषमशेषमूर्तौ
रज्ज्वां भुजड्गम इव प्रतिभासितं वै॥३

Praatar-Namaami Tamasah Param-Arka-Varnnam
Puurnnam Sanaatana-Padam Purussottama-[A]akhyam |
Yasminn-Idam Jagad-Ashessam-Ashessa-Muurtau
Rajjvaam Bhujanggama Iva Pratibhaasitam Vai ||3||

I bow down in the morning to the infinite, eternal Being who is known as the supreme Purusha, who is beyond the darkness of ignorance, who is resplendent like the sun, who is everything and on whom this entire universe appears, just as a rope appears as a snake. [Verse 3]

- All Vibhutis of Brahman are your own glory.
- Convert later classes after 2-3 Upanishads into ‘Nididhyasanam’ – classes. This alone converts Δ format into binary.
- Convert Sravanam to ‘Nididhyasanam’, Convert Brahman + Atma into ‘I’.
- I am Satyam Jnanam, Anatam. Ananda is my blessing.
- Gita Ch 10 - Your Glory.....
- Saguna, Nirguna, Svarupam Tvam Asi.

a) Yatu Abahyam :

- Without anything called outside.

Katho Upanishad :

यतस्मोदेति सूर्योऽस्तं यत्र च गच्छति ।
तं देवाः सर्वे अपि तास्तदु नात्येति कश्चन । एतद्वै तत् ॥ ९ ॥

Yatas-codeti suryo astam yatra ca gacchat,
Tam devah sarve arpith tadu na atyeti kascana. Etad vai tat ॥ 9 ॥

And that, from which the sun rises, and into which it merges, on that, all the Devata-s depend and no one goes beyond. This is indeed That. [II – I – 9]

- Nothing exists outside the boundary of Atma.
- Brahman exists within me, need not acquire them.

b) Anantam :

- Without anything inside.

Brihadaranyaka Upanishad : Madhu Brahmanam

इदं वै तन्मधु दध्यड्डार्थर्वणोऽश्चिभ्यामुघाच ।
तदेत-द्वषिः पश्यन्नवोचत् ।
रूपं रूपं प्रतिरूपो बभूव,
तदस्य रूपं प्रतिचक्षणाय ।
इन्द्रो मायाभिः पुरुरूप इयते,
युक्ता क्ष्यस्य हरयः शता दश ॥ इति ।
अयं वै हरयः, अयं वै दश च सहज्ञाणि, बहूनि चानन्तानि च ;
तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यम् ,
अयमात्मा ब्रह्म सर्वानुभूः, इत्यनुशासनम् ॥ १६ ॥

idam vai tan madhu dadhyaññ ātharvano' śvibhyām uvāca,
tad etad ṛṣih paśyann avocat:
rūparūparūparūp pratirūpo babhūva,
tad asya rūpam praticakṣaṇāya;
indro māyābhīḥ puru-rūpa īyate.
yuktā hy asya harayaḥ śatā daśa iti.
ayam vai harayaḥ, ayam vai daśa ca sahasrāṇi bahūni cānāntāni ca,
tad etad brahmāpūrvam, anaparam, anantaram, abāhyam,
ayam ātmā brahma sarvānubhūḥ, ity anuśāsanam II 16 II

This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Asvins. Perceiving this the Rsi said, (he) transformed Himself in accordance with each form; that form of His was for the sake of making Him known. The Lord on account of Maya (notions superimposed by ignorance) is perceived as manifold, for to Him are yoked ten organs, nay hundreds of them. He is the organs; He is ten, and thousands - many, and infinite. That Brahman is without prior or posterior, without interior or exterior. This self, the perceiver of everything, is Brahman. This is the teaching. [II – V – 19]

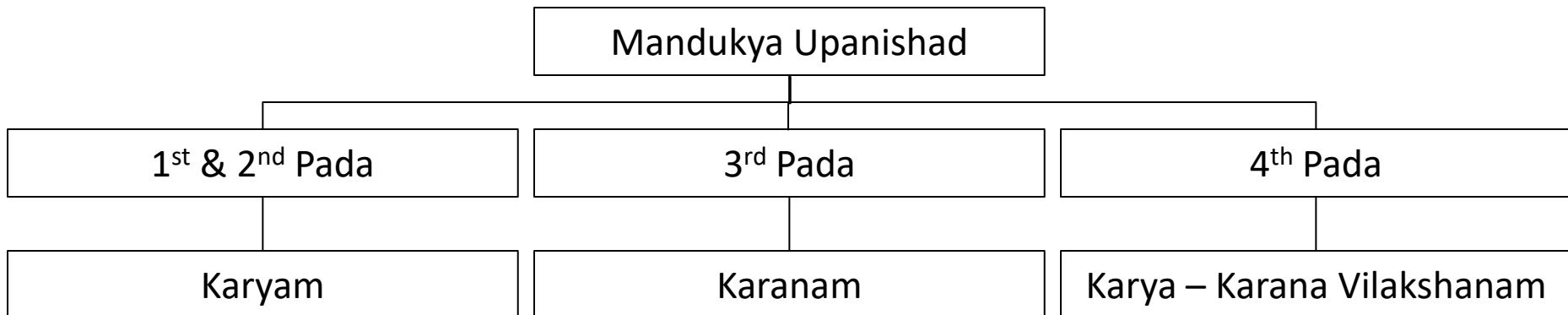
- Verse paraphrased here.

c) Eka Rasam :

- Uniform in nature, Homogeneous, without ups and down.
- Infinite Ananda I Am.

- Anatma has no Ananda.
- Atma Ananda reflected in countless Mind mirrors.
- I am nondual Ananda.

d) Akaryam, Akaranam, Karya – Karana Vilakshanam :



- Cause and effect – Exist within time.
- Karana Seed in time becomes Karyam tree.
- Milk – Curd – Subject to time.
- Time exists in me but can't touch me.
- Everything borrows existence from me Atma only.

e) Nirgunam :

- I am free from all attributes – Ashabdam, Asparsham.

| Advaitin | Vishisht Advaitin |
|---|--|
| <ul style="list-style-type: none"> - Brahman is attributeless absolutely. - Beyond Anyatra Dharma. - If God is with Attributes, will also fade away in time. | <ul style="list-style-type: none"> - Brahman is attributed Relatively. - Endowed with Anantha Kalyana Guna, Sagunam. |

Supportive Pramanam :

Katha Upanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद् ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,
Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : "That which thou seest as other than virtue and vice – as right and 'unright', as other than cause and effect, as other than the past and future – tell me that." [I – II – 14]

- All attributes borrow existence from Brahman only but it is free from them.
- Dreamer borrows existence from waker, but waker is free from dream.

Gita :

मया तत्त्विदं सर्वं जगदव्यक्तमूर्तिना।
मत्स्थानि सर्वभूतानि न चाहं तेष्वस्थितः॥ ९.४ ॥

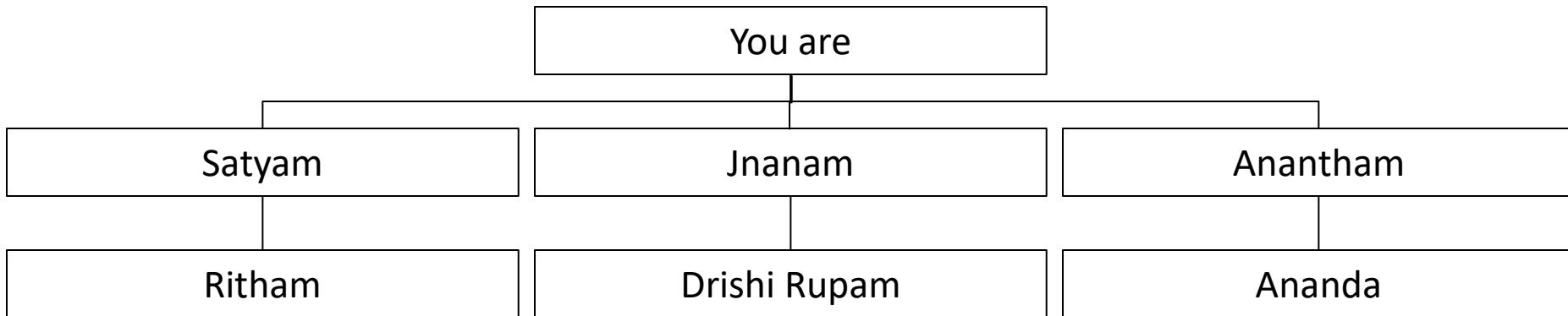
All this world (universe) is pervaded by Me in My unmanifest form (aspect) ; all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम्।
भूतभूत्वा च भूतस्थो ममात्मा भूतभावनः॥ ९.५ ॥

Nor do beings exist (in reality) in Me, behold My divine yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

f) Drishti Rupam :

- Chit Rupam, Anta Rahitam.



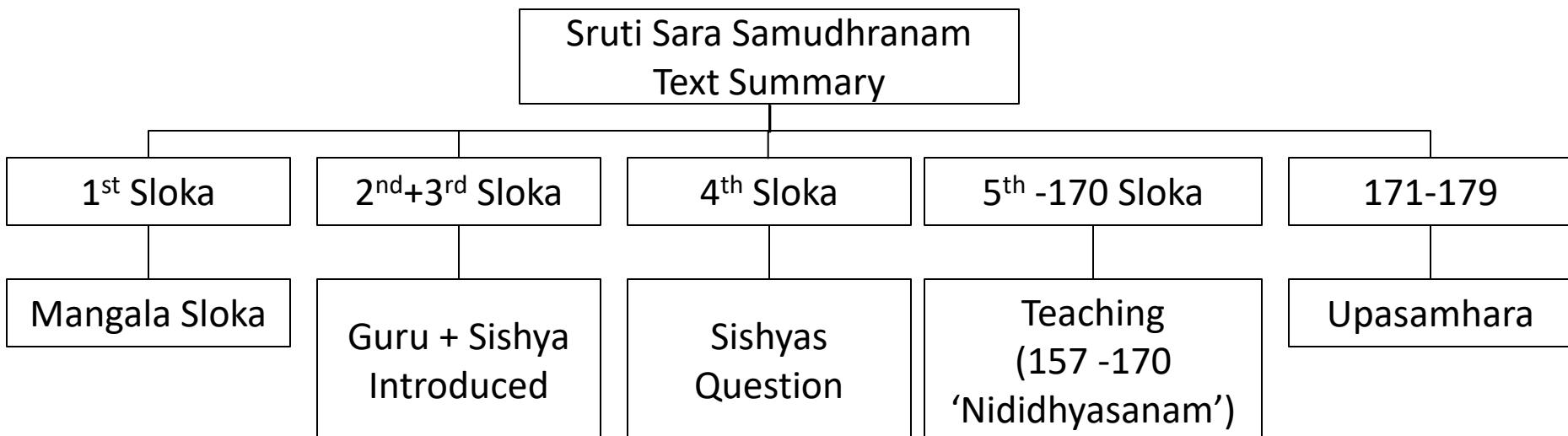
- Practice this Nididhyasanam and accomplish format change.

| Δ Format | Binary Format |
|--|--|
| <p>a) Jiva Bavaha</p> <p>b) Jagat disturbs me all the time, I am helpless, need support of Ishvara.</p> <p>c) I am Sadhaka, doing Sadhana with grace of lord will get Jeevan, Mukti. Moksha is Goal.</p> | <p>a) Brahma Bava</p> <p>b) I am not Jiva, world does not trouble me, I am that Brahman in which Jiva, Jagat, Ishvara, Nama rupas are existing. I am ever free.</p> <p>c) Moksha is my Svarupam, Intrinsic nature, I can practice ‘Nididhyasanam’ only when I am confident of my knowledge without doubts.</p> |

- If Jnanam is deficient, ‘Nididhyasanam’ will not work.
- Without confidence, if you practice Aham Brahma Asmi , it will be Upasana.

Panchdasi – Chapter 9 :

- Brahma Upasana not ‘Nididhyasanam’.



- Nididhyasanam – Not thoughtless state but involves thinking.
- Totaka comes and concludes.

Verse 171 :

इयदेव मयोपनिषत्सु पदं
परमं विदितं न ततोऽस्त्यधिकम् ।
इति पिप्पलभक्ष इवाभ्यवद् -
द्व्यवशिष्टमतिं विनिवारयितुम् ॥१७१॥

(The Preceptor) told (his disciple), It is only thus far that I know in the Upanisads. Beyond this there is nothing, just as Pippalada (said to Bharadvaja and others) in order to remove any doubt that there might still remain something unknown. [Verse 171]

- Teacher's concluding remarks after ‘Nididhyasanam’ (Verse 171- 173) .
- Highest goal of Brahman gathered from Upanishad is only this much.

Prasno Upanishad :

तान् होवाचैतावदेवाहमेतत् परं ब्रह्म वेद ।
नातः परमस्तीति ॥ ७ ॥

Taan hovaacha-e-taavad-eva-aham-etat param brahma veda
na-atah paramasti, iti ॥ 7 ॥

Then Pippalada said to them, "This much alone do I know, the highest of the Brahman ; there is nothing higher than this". [VI – 7]

- Idea of completeness of teaching given.

Verse 172 :

इतरोऽपि गुरुं प्रणिपत्य जगो
भगवन्निति तारितवानसि माम् ।
अवबोधतरेण समुद्रमिमं
मृतिजन्मजलं सुखदुःखझषम् ॥१७२ ॥

Making a reverential bow to his teacher the disciple also said, O Revered Lord! you have rescued me from this ocean (of worldly life) containing the water in the form of birth and death and the fish in the form of happiness and sorrow. [Verse 172]

Sishya :

a) I am free, have crossed ocean of samsara, I have discovered the truth.

- No hesitant reply.
- Did Shashanka Namaskara.
- Samsara waters full of Sharks, man eaters, Sukham and Dukham.
- Guru – Coast Guard boat saves Sishya.
- Mundak Upanishad & Gita – Chapter 4 – Verse 42.

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ।
छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४.४२ ॥

Therefore, with the sword of Knowledge cut asunder the doubt of the Self, born of ignorance, residing in your heart, and take refuge in yoga. Arise, O Bharata. [Chapter 4 – Verse 42]

Verse 173 :

अथुनाऽस्मि सुनिर्वृत आत्मरतिः
कृतकृत्य उपेक्षक एकमनाः ।
प्रहसन्विषयान्मृगतोयसमा -
न्विचरामि महीं भवता सहितः ॥१७३ ॥

I am now very content and delighted as I have accomplished my final goal. Further, I am altogether indifferent (to the worldly affairs) and my mind is exclusively inclined (towards the Self). Deriding the worldly pleasures which are illusory as the mirage water I shall wander over this earth along with you. [Verse 173]

- Sishya describes his state of mind after teaching and experiencing Mukti.
- I am in binary state of mind.
- I am peaceful, relaxed, fulfilled.
- I have no more complaint about myself, I am Brahman.
- It is Satyam, Jnanam, Anantam.

Gita :

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ २.५१ ॥

This wise, possessed of knowledge, having abandoned the fruits of their actions and freed from the fetters of birth, go to the state which is beyond all evil. [Chapter 2 – Verse 51]

यद्यद्विभूतिमत्सत्त्वं श्रीमद्भूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोशसंभवम् ॥ १०.४१ ॥

Lord says, “Whatever that is glorious, prosperous or powerful in any being, that know you to be a manifestation of a part of My splendour”. [Chapter 10 – Verse 41]

- I have accomplished primary duty of human being.

Taittriya Upanishad : Music of Moksha

स यज्ञायं पुरुषे । यज्ञासावादित्ये । स एकः
 स य एवंवित् । अस्माल्लोकात्प्रेत्य ।
 एतमन्नमयमात्मानमुपसङ्क्रम्य ।
 एत प्राणमयमात्मानमुपसङ्क्रम्य ।
 एतं मनोमयमात्मानमुपसङ्क्रम्य ।
 एतं विज्ञानमयमात्मानमुपसङ्क्रम्य ।
 एतमानन्दमयमात्मानमुपसङ्क्रम्य ।
 इमाल्लोकन्कामान्नी कामरूप्यनुसञ्चरन् ।
 एतत् साम गायन्नास्ते ॥ ५ ॥

*sa yascayam puruse yascasavaditye sa ekah,
 sa ya evamvit, asmallokatpretya,
 etamannamayamatmanamupasamkramya,
 etam pranamayamatmanamupasamkramya,
 etam manomayamatmanamupasamkramya,
 etam vijnanamayamatmanamupasamkramya,
 etamanandamayamatmanamupasamkramya,
 imamllokankamanni kamarupyanusancaran,
 etatsama gayannaste [5]*

The reality in the core of man and the Reality which is in the sun are one. He who knows this, on leaving this world, first attains this Atman made of food, next attains this Atman made of prana, next this Atman made of mind, next this Atman made of buddhi and lastly, this Atman made of Bliss. And, thereafter, eating what he likes and assuming any form according to his wishes, he roams upon the face of this globe and sits singing the following sama song of joy. [III – X – 5]

हाऽ वु हाऽ वु हाऽ वु ।
 अहमन्नमहमन्नमहमन्नम् ।
 अहमन्नदोऽहमन्नादोऽहमन्नादः ।
 अहग्ं श्लोककृदहग्ं श्लोककृदहग्ं श्लोककृत् ।
 अहमस्मि प्रथमजा ऋताऽस्य ।
 पूर्वं देवेभ्योऽमृतस्य नाऽ भायि ।
 यो मा ददाति स इदेव माऽ वाः ।
 अहमन्नमन्नमदन्तमाऽद्धि ।
 अहं विश्वं भुवनमभ्यभवाऽम् ।
 सुवर्णं ज्योतीः । य एवं वेद । इत्युपनिषत् ॥

*Hā� vu hā� vu hā� vu,
 aham-annam-aham-annam-aham-annam,
 aham-annādo3-'ham-annādo3-'ham-annādaḥ,
 ahagm̄ śloka-kṛd-ahagm̄ śloka-kṛda-hagm̄ śloka-kṛt,
 aham-asmi prathamajā ṛtā3-sya,
 pūrvam̄ devebhyo-'mṛtasya nā3 bhāyi,
 yo mā dadāti sa edeva mā3 vāḥ,
 aham-annam-annam-adantamā3-'dmi,
 aham viśvam̄ bhuvanam-abhya-bhavā3m,
 suvarna jyotiḥ, ya evam̄ veda, ity-upaniṣat.*

Oh! Oh! Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of the food, I am the eater of food. I am the author of the Sloka, I am the author of Sloka, I am the author of Sloka I the am the first born (Hiranyagarbha) of the True (of the Eternal and the immortal) I am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains the aforesaid results). This is the Upanishad. [III – X – 6]

- Ragha Dvesha Rahitam.
- Before study, world – Crutch to get peace security and happiness.
- Depended on people, money, events for promotion.

Katho Upanishad :

सूर्यो यथा सर्वलोकस्य चक्षुः न लिप्यते चाक्षुषैर्वाह्यदोषैः ।
एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥ ११ ॥

Suryo yatha sarva-lokasya caksuh na lipyate caksusair bahya-dosaih,
Ekas-tatha sarva-bhut-antaratma na lipyate loka dukhena bahyah ॥ 11 ॥

Just as the Sun, the eye of the whole world is not contaminated by the defects of the external eye, so being the Innermost Essence in all beings, Atma is not contaminated by external sorrows of the world. [II – II – 11]

- Asangoham.
- Care, love, willing to help others but not a crutch, Loka Sangraha.

Walking Stick

- Lean On
- If it falls I am collapsed.
- **Gita Chapter 1 :**
Imagined loss absence of relations causes Samsara.
- World Anatma made of 3 Gunas, have fluctuations

- To drive away birds.
- Not lean on it.

Gunateeta :

Gita :

- Chapter 14 – Verse 23
Udasina.....
- Even when in Vyavahara – Gita Chapter 5 - Verse 9, 10.

Gita :

उदासीनवदासीनो गुणैर्यो न विचाल्यते।

गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते॥ १४.२३ ॥

He who, seated like one unconcerned, is not moved by the Gunas who, knowing that the Gunas operate, is self-centred and swerves not. [Chapter 14 – Verse 23]

प्रलपन्विसृजन्मृलम्भुन्मिषन्निमिषम्भपि।

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन्॥ ५.९ ॥

Speaking, letting go, seizing, opening and closing the eyes – convinced that the sense move among the sense objects. [Chapter 5 – Verse 9]

ब्रह्मण्याधाय कर्मणि सङ्गं त्यक्त्वा करोति यः।

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा॥ ५.१० ॥

He, who does actions, offering them to Brahman, abandoning attachment, is not tainted by sin, just as a lotus leaf remains unaffected by the water on it. [Chapter 5 – Verse 10]

- Life is series of transactions between Anatma and Anatma.

b) I am abiding in non dual truth.

- I am the only source of permanent peace, security and happiness.
- No Shobhana Adhyasa of the world. No false expectation from world.
- As ignorant, I hyped importance of the world – gave too much value to mirage water.
- Dropping attachment is not dropping love for the world.
- World is myself, I love myself.
- I will not lean emotionally.

Two types of Sishyas

Vivekchoodamani : Sishya

- After teaching, has gratitude,
Leaves.

- Communication Successful.
- Moves about with Teacher.

Verse 174 :

तव दास्यमहं भृशामामरणा -
त्वतिपद्य शारीरधृतिं भगवन् ।
करवाणि मया शकनीयमिदै
तव कर्तुमतोऽन्यदशक्यमिति ॥१७४॥

O Revered Lord, sustaining this body I shall render utmost service to you until my last breath. I can do for you only this and anything other than this is impossible. [Verse 174]

प्रतिपित्सुरसावविनाशि पदं
यतिधर्मरतो यतिमेव गुरुम् ।
विदितात्मसतत्त्वमुपेत्य कविं
प्रणिपत्य निवेदितवान्स्वमतम् ॥३॥

Desirous of knowing the imperishable entity (that is, Atman), that (man), being devoted to complete renunciation of worldly attachments, approached the teacher alone, who too had renounced the world, had realized the true nature of Atman and was omniscient, offered him a reverential bow and conveyed his intention. [Verse 3]

- Sanyasi Sishya approaches Sanyasi Guru.
- Guru has gifted highest thing in life “Moksha”.
- For receiving moksha, Sishya gives Dakshina of service and Joins Guru in Lokasangraha.
- Maintains body with Biksha.

Verse 175 :

गुरुशिष्यकथाश्रवणेन मया
श्रुतिवच्छुतिसारसमुद्धरणम् ।
कृतमित्थमवैति य एतदसौ
न पतत्युदधौ मृतिजन्मजले ॥१७५ ॥

On hearing the dialogue between the preceptor and the disciple, I have composed in this way the Sruti-sara-samuddharana which is similar to the Upanisad. One who realizes (the teachings of) this (work) will not fall into the ocean of birth and death. [Verse 175]

- What inspired Totaka to write this book?
- Guru – Sishaya stories in Upanishads was the inspiration.
- Samvada style, this text is as good as Upanishad, will give moksha.
- No Punar Janma.

Dakshinamurthy Stotram :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यत्साक्षात्करणाद्वेन्न पुनरावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥३॥

Yasya-Eva Sphurannam Sada[a-A]atmakam-Asat-Kalpa-Arthakam Bhaasate
Saakssaat-Tat-Tvam-Asi-Iti Veda-Vacasa Yo Bodhayaty-Aashritaan |
Yat-Saakssaat-Karannaad-Bhaven-Na Punaraavrttir-Bhavaam-Bho-Nidhau
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||3||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

- Validates this work to gain Moksha.

Verse 176 :

भगवद्धिरिदं गुरुभक्तियुतैः
पठितव्यमपाठ्यमतोऽन्यजनैः।
गुरुभक्तिमतः प्रतिभाति यतो
गुरुणोक्तमतोऽन्यरतो न पठेत् ॥१७६॥

This (treatise) is to be studied by the spiritual aspirants who have deep devotion towards their teacher and not by others. Because, only a person having pious faith in the teacher can understand what is instructed by his teacher. Hence the one who is attached to something else should not read this. [Verse 176]

- Mind without qualifications will not receive or retain the knowledge. Guru Bhakti important, which he experienced himself.
- His level raised by Guru Kripa.

Gita :

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया।
उपदेश्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ४.३४ ॥

Know that by long prostration, by question, and service; the wise who have realised the Truth will instruct you in (that) Knowledge. [Chapter 4 – Verse 34]

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम्।
आचार्योपासनं श्रौचं स्थैर्यमात्मविनिग्रहः ॥ १३.८ ॥

Humility, unpretentiousness, non-injury, forgiveness, uprightness, service to the teacher, purity, steadfastness, self-control.... [Chapter 13 – Verse 8]

अश्रद्धानाः पुरुषा धर्मस्यास्य परन्तप।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ९.३ ॥

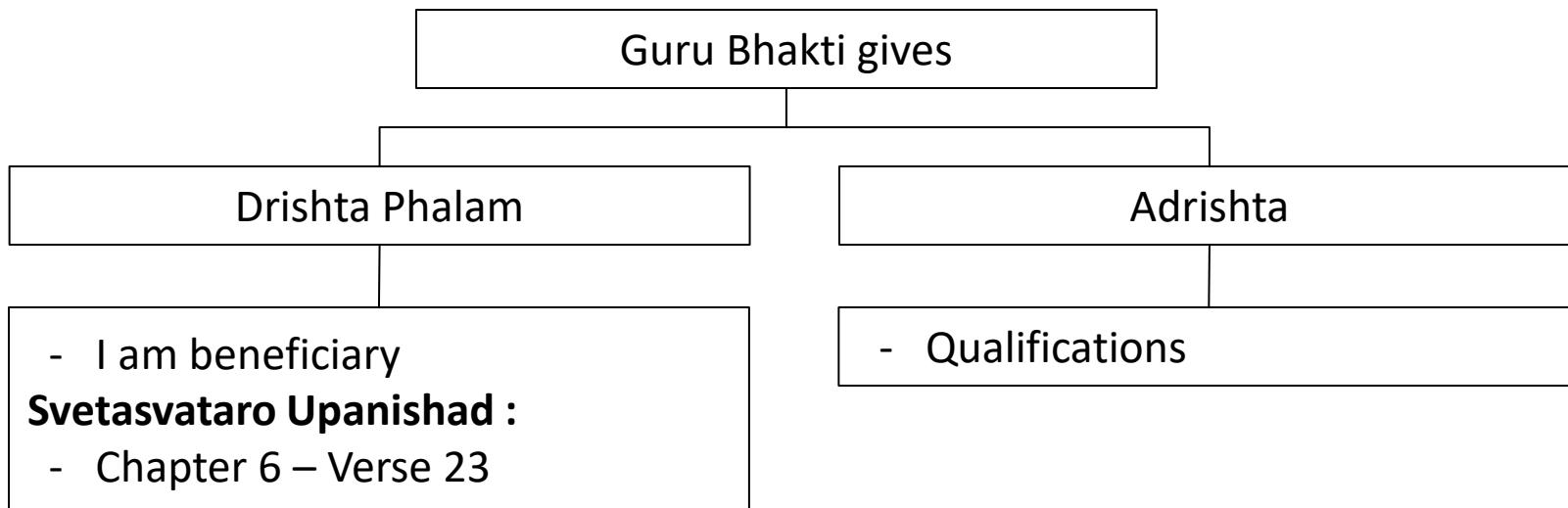
Persons without faith in this dharma (the divine Self), O Parantapa, without attaining Me return to the path of rebirth, fraught with death. [Chapter 9 – Verse 3]

- What is taught by Guru makes sense only if there is Guru Bhakti.
- I am only reality, everything is Nama Rupa. Dependent on me, not easily swallowed.
- Requires sharp intellect and Punyam.
- Punyam comes from Guru Bhakti.

Verse 177 :

निगमोऽपि च यस्य इतिप्रभृति -
गुरुभक्तिमतः कथितं गुरुणा ।
प्रतिभाति महात्मन इत्यवद -
त्पठितव्यमतो गुरुभक्तियुतैः ॥१७७ ॥

And even the Scriptural text beginning with, The one who has (the utmost devotion)..., has declared that the illustrious one who is faithful to his teacher can make out what is taught by him. Therefore, it is to be studied by only those who have pure faith in their teacher. [Verse 177]



Svetasvataro Upanishad :

- Chapter 6 – Verse 23

Svetasvataro Upanishad :

यस्य देवे परा भक्तिः यथा देवे तथा गुरौ ।
तस्यैते कथिता स्थर्थः प्रकाशन्ते महात्मनः ॥ २३ ॥

yasya deve para bhaktir yatha deve tatha gurau ।

tasyaite kathita hy arthah prakasante mahatmanah prakasante mahatmanah ॥ 23 ॥

These truths, when taught, shine forth only in that high-souled one who has supreme devotion to God, and an equal degree of devotion to the spiritual teacher. They shine forth in that high-souled one only. [Chapter 6 – Verse 23]

- Hidden meanings of Upanishads, Sishya understands because of Guru Bhakti.
- Totaka offers Namaskaram to Shankara.

Verse 178 :

येषां धीसूर्यदीस्या प्रतिहतमगमन्नाशमेकान्ततो मे
 ध्वान्तं स्वान्तस्य हेतुर्जननमरणसन्तानदोलाधिरुद्देः।
 येषां पादौ प्रपन्नाः श्रुतिशमविनयैभूषिताः शिष्यसङ्घाः
 सद्यो मुक्तौ स्थितास्तान्यतिवरमहितान्यावदायुर्नमामि ॥१७८॥

Throughout my life I make obeisance to that (Preceptor), who is esteemed by the eminent saints, by the light of whose intellect that is comparable to the Sun, my heart's ignorance which is responsible for mounting the swing in the form of the incessant line of birth and death, being repelled was totally destroyed and on resorting to whose feet the disciples adorned with Vedic knowledge, tranquillity and modesty attained instant liberation. [Verse 178]

Namaskara

To Guru

Who gave knowledge to me

Ishvara

Who gave Guru

- Do Namaskara till you are alive.
- Ignorance, Darkness in my mind got totally destroyed.
- What is Surya?
- Shankaras intellect, light which spreads around removing Spiritual darkness.
- I am out of the swing.
- Kshama - Mind control, and Vinaya – Humility important for Sishya.

Guru Stotram :

सर्वश्रुतिशिरोरत्नविराजितपदाम्बुजः ।
वेदान्ताम्बुजसूर्यो यः तस्मै श्रीगुरचे नमः ॥ ६ ॥

sarvaśrutiśiroratnavirājitatpadāmbujah ।
vedāntāmbujasūryo yaḥ tasmai śrigurave namah ॥ 6 ॥

Salutations are to that guru who is the Sun to the lotus of Vedanta and whose lotus feet are made radiant by the jewel of all Srutis (Upanishads). [Verse 6]

मन्नाथ श्रीजगन्नाथ मद्गुरु श्रीजगद्गुरुः ।
मदात्मा सर्वभूतात्मा तस्मै श्रीगुरचे नमः ॥ १२ ॥

mannāthah śrijagannāthah madguru śrijagadguruḥ ।
madātmā sarvabhūtātmā tasmai śrigurave namah ॥ 12 ॥

Prostrations to that guru who is the Lord of the Universe, my Teacher, who is the Teacher of the Universe, who is the Self in me, and the Self in all beings. [Verse 12]

Verse 179 :

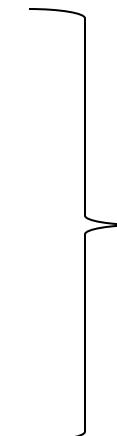
भूः पादौ यस्य नाभिर्वियदसुरनिलश्चन्द्रसूर्यो च नेत्रे
कर्णवाशाः शिरो द्यौमुखमपि दहनो यस्य वास्तेयमध्यिः ।
अन्तःस्थं यस्य विश्वं सुरनरखगगोभोगिगन्धवदैत्यै -
श्चित्रं रंग्यते तं त्रिभुवनवपुषं विष्णुमीशं नमामि ॥ १७६ ॥

I salute Lord Visnu, the essence of the three worlds, who has earth as the feet, ether as the navel, wind as the vital air, moon and sun as the eyes, quarters as the ears, heaven as the head, fire as the mouth and ocean as the abdomen and existing within whom the entire universe along with the gods, human beings, birds, cows, serpents, celestial musicians and demons, is, indeed, sporting wonderfully. [Verse 179]

- Final Namaskara to Bhagwan who gave me the Guru.
- Vishnu Sahasranama Dhyana Sloka.
- Gita – Chapter 11 can't be taught without teaching this sloka.

| Vishnu | Virat Ishvara |
|-----------------------|--------------------------------------|
| 3 Lokas | Body |
| Bhumi | Limbs |
| All pervading Akasha | Nabih – Navel |
| Wind | Breath – Prana |
| Sun – Moon | 2 Eyes |
| 10 Directions | Ears |
| Upper Region | Stiraha – Head |
| Agni | Mukham – All of us consumed by fire. |
| Water | Lower Abdomen |
| Living beings – Jivas | Micro Organisms |

| | |
|--------|--------|
| Pura | Gods |
| Nara | Human |
| Khaga | Birds |
| Goh | Cattle |
| Bogi | Snakes |
| Daitya | Asuras |



All superior – inferior
beings occupying
stomach of Lord

- Mature people don't go in search of God. Wherever they look is Vishwarupa Vision and Vishwarupa Namami.